

The Preface.

enjoy, or the State could aduance him vnto) from thence was translated vnto the See of Canterbury.

No sooner was he confirmed in his office, but observing both the open and intolletable contempt in many places of all Church orders by authoritie prescribed; and hearing both of many secret comenicles, and vnlawfull assemblies in his Prouince; and of the tumults, and garboiles abroad, and euen at his very admission vnto his charge, raised in Scotland, and that for the selfe same cause, which by the Brethren here in England was maintained, and foreseeing the dangers, and troubles likely to ensue (for which he should giue an account, if in time he sought not meanes to preuent them) hee thought it his bounden dutie (for the preservation, of vnitie and puritie in religion, the preventing of further schisme, and the discouery of mens inclinations either vnto peace, or faction) that all, and euery Minister Ecclesiasticall (hauing cure of soules within the Prouince of Canterbury) vnder his owne hand, and by Subscription, should testifie his consent both vnto the points of religion in the Conuocation, *An. 62.* approued, and likewise vnto other Articles necessary for concord sake of all, and euery man, Minister especially to be acknowledged; and accordingly, by due course of Law called then thereunto. Which was done the very first yeare of his remoouall, and of her Maiestie the 26.

Subscription
the second
time called
for.

This of the brethren was termed the woefull yeare of subscription, but that they should so doe there was no cause, vntlesse they are grieved that factious spirits, and malecontented Ministers, and Preachers were discovered, & their erroneous, and schismaticall opinions brought into light. And surely neuer was their subscription hitherto by authoritie vtged in this land, but diuers new fancies (held yet for truthes, not to bee doubted of, among the brethren) were thereby detected, for Gods people to auoid as monsters: neither hath our Church lost, by imposing, nor the aduersaries gained at the long runne, by refusing Subscription.

An. 1584.

In the yeares 71. and 72. when subscription first was required, the whole land will witness, that many, and sundry

bookes

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How basely
the Brethren
conceive of
the doctrine
by the Bishops
agreed vpon,
and establi-
shed by the
Prince,

bookes (as well in Latin, as English) then, and afterwards flew abroad. In which we read how then, and in those daies, the truth of God did bin a manner burst out (as it were) at the Ieremie, that Common, *Preacher, Conduitt,* and all the other Mar- tyrs, preachers, & learned men (which first in our age brought the light of the Gospel into this realme), did see a little, and had a glimpse of the truth, but oversaw many things, which in the full daies of the Sunshin of the Gospel, men of meaner gifts doe see; and yet may not utter them without great danger of the Lawes (through the iniquitie of the times), though the said things now seeme to be comprised in the booke of God, and also be a part of the Gospel, yea the very Gospel it selfe (so true are they), and of such importance, as if every haire of our heads were a life (say the Brethren), we ought to afford them in defence of these matters, the Articles of Religion perained, and agreed vpon by the Bishops, and Clergie, and ratified by the Prince, and Parliament, in comparison of these things now reuealed, and newly come to light, to be but Chaildlike, and roies.

To this write they (as your Grace best knoweth, and I would haue quoted the places where they may be read, had I either not written vnto your selfe, or did write vnto a man vnc- acquainted with their bookes). And had they here stayed, their words had bin able (without the more grace of God) to haue shooke the Parliament, & all the people of this land (as they haue preailed but too much already with their too credulous fauourers) to shinke our Church, for all the reformation wrought, and vniuersitie in doctrine established, to be much awrie, and farre from the truth it should professe. But setting downe (as they haue done) and publishing both what the truth is, which now breaketh out, and offereth it selfe by their ministration to the view of the whole world (which afore did but peepe out at the Serene), and what the things be, which they of meaner gifts doe see, and our Fathers, the Martyrs, Bishops, and Preachers, both in King Edwards times, and afterwards (as we now, and acknowledge to be men of excellent wits) haue done, and now doe, or shal doe, and what likewise

the points of doctrine newly now revealed, their *Evangelium* (which without great danger may not be preached in England, no more then the doctrine, and Articles of the Church of England may be preached at Rome; and for defence whereof they ought to afford even their very lives, were they so many as the haire of every of their heads) is, and be, they demonstrate themselves to be most childishly vaine, and idle in their imaginations, (which they take to be illuminations of the spirit)

12. For all their doings, and discourses (to say the best of them) are but an erect answ (which they term a true) ministry; and their Discipline among us

The vncouth doctrine of the factious Brethren.

Themselves doe say, is no more to be vnder them, and vs, is not as (the Bishops, and their well-willers) they would beate the world in hand, for a Cap, a Tippet, or a Surple, but for greater matters, concerning a true ministry, and regiment of the Church, according to the word, the one whereof, that is a true ministry, they shall neuer leave, till Arch-bishops and Bishops be put downe; and all ministers made equall: the other also will neuer be brought to passe, till Kings and Queenes doe submit themselves unto the Church, and submit their scepters, and shrowd downe their Crownes before the Church, and lick up the dust of the feet of the Church; and willingly abide the censures of the Church, that is of the Presbyterie. For, as the Church is subject vnto the ciuill magistrate in respect of his ciuill authoritie; so must the magistrate, the King and Queen, submit themselves, and be obedient to the iust, and lawfull authoritie of the Church. The ciuill magistrate is one of them as all of the Church. For Church of heere beare *Magna Carta* in their hands, not gracious, or honorable Lords, but Ministers of the Church. The Presbyterie is the Church; and every Congregation, or Church, should and must in it haue a free shew.

This is the Light, which in deed, the Martyrs neuer law; the Religion, which our Brethren haue for; the Truth, which they may not preache in a childish doctrine, like the Bishops Articles, but the wise Gospel, the meaning and materiall points

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of religion, now in the dayes last of all (yea after the
right Thorough breaking of H. N. his *Evangelium regni*) reuea-
led, and for furtherance whereof they are to lend, and spend
even all their lives, if occasion be ministered.

14. Strange, and strong delusions: First to take these and
other such assertions for Truths, and heavenly mysteries,
which are but the fancies of troubled braines; not grounded,
nor truly gathered from Gods word.

Next, to teach one another, and all their favourers, how
they should bee as ready, and prepared even for these matters,
to give other their linings, and to give their lines (were they as
many as the haire of (all) their heads) as *Cromwell, Ridley, Latimer*
did; and *Parker, Grindall* and all other Preachers would,
and every Christian man, and woman, should (if they bee cal-
led thereunto) for the Apostolicall, and Catholique doctrine
of our Church, which all Gods people doe know, and the
Brethren themselves (as after hath bin noted) doe confesse, is
originally from God, and his written word.

These, and many more (too many heere to be recapitulated)
such phantasies of theirs, or phrensies rather, this first subscrip-
tion brought first to light (and yet happy had it bin for Gods
Church, and people, they had never bin broached).

15. Semblably the next subscription called for by the last
Archb. your L. predecessor, an. 84. discovered even the very
thoughts, and desires of those (Brethren before, but now Ri-
led) faithfull Brethren, which haue, and doe seeke for the
Discipline, and reformation of the Church.

Many Treatises afore, but now, and many years ensuing
they flew about, and abroad like Atomes; and by them the
same things which afore, but in a differing sort, and in other
words, they published.

For touching Church officers, they name who, and how
many sorts they be of them, viz. Doctors, Pastors, Gouernors,
Deacons, and Widdowes, no more, no fewer.

They say, every Church must be furnished with a Teacher,
and a Pastor, as with two Eyes; with Elders, as with Feet; with
Deacons, as with hands. Every Congregation must haue Eyes,
Hands,

Of the se-
cond Sub-
scription vi.
fol. an. 84.

Hands, and Feete, and yet neither all, nor at all any Congregation is to haue an Head, answerable to those Feete, Hands, and Eyes.

The Doctor, by their doctrine, must bee a distinct minister from the pastor, and onely teach true doctrine, and neither exhort, nor apply his doctrine according to the times, and his auditory, nor minister the Sacraments. For these things the pastor is to performe. Which pastor also, whensoever he administred the Sacraments, must necessarily make a sermon, or else he committeth Sacrilege.

And concerning discipline, by their doctrine, every Congregation must haue absolute authoritie to admonish, to censure, to excommunicate, and to anathematize all offending persons, yea even Kings and Princes, if they be of the Congregation. And no Prince but must be of some parish, and vnder one Presbytery or other alwayes. Where this power is not, in their iudgements, one of the tokens of a true Church is wanting. For this Discipline with them is a marke of the Church, and numbred among the Articles of their Faith.

16. This (say they) is the great cause, the holy cause, which they will neuer leaue fighting for, though they should be a thousand Parliaments in their daies, yntill either they obtaine it, or bring the Lord in vengeance, and blood against the State, and the whole land, for repelling the same. This Discipline is Gods holy yoke, Gods scepter, the kingdome and throne of Christ.

Our controuerfie (say they) whether Iesus Christ shall bee King or no. Again, the end of all our trauaile is to build up the walles of Ierusalem, and to set vp the Throne of Iesus Christ, our heavenly King, in the middes thereof; the advancing whereof is a testimony vnto vs that we shall haue part in that glory, which shall be revealed hereafter.

So learne we now from their said bookes, learned and demonstratiue discourses (which the Fathers, and our forefathers neuer saw, nor had learned) both that their Discipline established, and exercised is a visible marke of a true Church; and to desire the advancement of the same, an inuincible token of an elect childe of God. So as neither is that a Church, at least

The Brethrens
diuine conceits of their
Discipline.

least no true Church, where their Discipline is not; neither
they true Church Christians; no true Christians indeed, which
either sigh, or seeke not to have it established, and Presbyteries
in every parish to be a hindrance of the Gospel.

The Br. renue
and continue
their base
conceits of
the publike
Art. of our re-
ligiō, in com-
pariſon of
their new
Gospel.

17. The Articles of our Religion (concluded vpon by the reuerend Clergie of our Church) with these learned, and all seeing Brethren, are but the Bishops decrees, the Articles of the Conuocation house, and reueale some little truth: but these wise Brethren (so far from that they can beueneer God, and his Church) they have not failed to shew vs the whole of Christe God.

And yet these faithfull Brethren, either through forgetfulness or frailty, or (which I rather thinke) forced thereto by the power of death, did shamefully conceive that those very decrees of our Bishops, and Articles of the conuocation-house, enen that little, little part of the Gospel, which the said Bishops, and Martyrs brought to light, and had enlighten'd the whole world, contained the very fundamentall points of Christianitie.

Whereof I full gather that hat their newly revealed, tear-
med learned Discourses & Doctrines touching Discipline, &
their Presbyteries, shew forth with goodly & glorious titles,
to raimen of the Church with the desire thereof, and indeed,
to raimen of the Church, or otherwise, we may be failed, but
without knowing and believing, the Articles or Doctrine of
our Church, which yet is not ours, but Gods, there is no Edifi-
cation to be looked for, for any man, & true, & of such
importance, as it is, that it is not to be despised in the Church.

16. *Oxytropis rhomboides* (L.) Link. It was predicted to bear wonderful years long after it came, and will never be forgotten now it is past.

Am. 1588.

Q. *Miss Abert* and *Miss* *Leff* second, that more frequently, their books openish her authority against the doctrine of a Proclamation from *Q. Elizabeth*, were denounced as *heretical* and *feignous*, and the doctrine in them contained, *erroneous*, tending to pervert, and bring in a *corruption*, and *apparent* dangerous *innovation* within her dominions.

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dominions, and countries; and to make a change, euen a dangerous change of the forme of doctrine then in vse. And therefore the said bookes were commanded to be brought in, and deliuered into the hands of authoritie; and speciall charge giuen that no moe of that nature should come abroad, or bee printed.

Whereby (so much as in that blessed Queene, whose name with eternall honour shall be recorded) these new fancies of the brethren were hissed; and exploded out of this Christiani kingdome; and the articles, or publike doctrine of our Church, confirmed, countenanced, and by the royall prerogative of that peerelesse Prince, more strongly ratified, and commended to her awefull and good subiects then afore.

19. The zeale of learned, and godly men hereupon was inflamed, and their courage so encreased, as whereas afore this time but one or two, or a very few (the first whereof was your L. immediate Predecessor, whose memorie be alwaies honourable among the Saints) did encounter the Brethren and oppugned their fancies: now an Armie of most valourous, and resolute Champions, and Challengers rose vp, which then, and diuers yeares ensuing (among whom as your Grace was the first in time which gaue the onset: so are you to be reckoned with the first, and best for zeale, wisdom, & learning) did conflict with these Brethren, defended the Prelacie, stood for the Prince, and State, put the new Doctors to the foile, profligated the Elders, set vpon the Presbyterie: and so battered the new Discipline, as hitherto they could neuer, nor hereafter shall euer fortifie, and repaire the decays thereof.

20. Notwithstanding what the brethren wanted in strength, and learning they had in wilynes, and though they lost much one way in the generall, and maine point of their discipline, yet recovered they not a little aduantage another way, by an odde, and a new deuise of theirs; in a speciall article of their classieall instructions,

For while these Worthies of our Church were employing their engines, & forces partly in defending the present government Ecclesiasticall, partly in assaulting the Presbyterie and

Most learned
and worthy
men set them-
selves against
the Dr. and
the Presbyte-
rian discipline

A Stratagem
of the Dr.

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An. 1595. new Discipline, euen at that very instant the Brethren (know-
ing themselves too weake either to overthrow our holds, and
that which wee hold, or to maintaine their owne) they aban-
doned quite the Bulwarkes which they had raised, and gave
out were impregnable, suffering vs to beate them downe,
without any, or very small resistance: and yet not carelesse of
their affaires left not the warres for all that, but from an odde
corner, and after a new fashion, which we little thought of
(such was their cunning) set vpon vs a fressh againe; by disper-
sing in printed bookes (which for tenne yeares space before
they had bin in hammering among themselves to make them
complete) their Sabbath speculations, and Presbyterian (that
is more then either Kingly, or Popely) directions for the ob-
seruation of the Lords day.

This Stratagem of theirs was not obserued then; neither I
feare me is regarded as it should be yet: and yet did, and since
hath, and doubtlesse in time to come, if it be not timely scene
vnto, with vnfound opinions, and paradoxes will so poyson
many, as the whole Church, and Common-weale will finde the
danger, and inconuenience of them (so plausible are they to
men either popularly religious or preposterously, and inindi-
ciously zealous).

*Certaine
fruits, and
effects of the
Sabb. doctrine
published by
consent of the
Brethren.* *at.* In this their fallie (as I said before) they set not vpon
the Bishops and their calling, their Chancelars, &c. (as Popish,
and Antichristian) they let them alone, seeing and knowing
they are too well backt for them to subuert: but (which are of
great, all; and almost of the same antiquitie with Bishops di-
uers of them, and I had almost said as necessarie) they ruinate,
and at one blow beate downe all times, and daies by iust au-
thoritie destined to religious, and holy vses, besides the Lords
day, saying plainly, and in peremptorie words that the Church
hath none authoritie, ordinarily, or from yeare to yeare per-
petually to sanctifie any other day to those vses but only the
Lords day.

They build not Presbyteries expessedly (though vnder
hand, if it be well marked, they doe erect them in their ex-
ercises of the Sabbath: but they set vp a new Idol, their Saint
Sabbath

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Sabbath (earst in the dales of Popish blindnesse S. Sunday) in the middes, and minds of Gods people.

By the former they haue opened not a gap, but a wide gate vnto all licentiousnes (libertie, and prophanenesse on the Holy daies) (which is readily, and greedily apprehended of all sorts of people euery where, especially of their favorites) to the high dishonour of God, decay of deuotion, hinderance of Christian knowledge and wisdom in all sorts, especially in the vulgar multitude, and poore seruants, aduantage of the common enemies, and grosse contempt of the necessarie, and laudable orders of our Church. By the latter they haue introduced anew, & more then either Iewish, or Popish superstition into the land, to no small blemish of our Christian profession, and scandall of the true seruants of God, and therewith doctrine most erroneous, dangerous, and Antichristian.

22. Their doctrine summarily may bee reduced vnto these two heads, whereof the one is, that the Lords day (euen as the old Sabbath was of the Iewes) must necessarily bee kept, and solemnized of all, and euery Christian, vnder the paine of eternal condemnation both of bodie, and soule.

The summe of the Sabbath doctrine broached by the Brethren.

The other, that vnder the same penaltie it must bee kept from the highest to the lowest, both of King, and people, in sort, and manner as these Brethren among themselves, haue deuised, decreed, and prescribed.

The former of these is like that of the false Apostles, which came from Iudea vnto Antioch, and taught the Brethren, that vnlesse they were Circumcised after the manner of *Moses*, they could not be saved. Whom the Apostles, *Paul* and *Barnabas* first, and afterwards *Peter*, *James*, and the rest at Ierusalem both zealously did resist, and in their first Synod, or conference powerfully suppress.

The latter, as bad as that, hath bin the mother of many hereticall assertions, and horrible conclusions.

I haue read (and many there be aline which will iustifie it,) how it was preached in a Merket towne in Oxfordshire, that to doe any seruile worke, or businesse on the Lords day, is as great a sinne, as to kill a man, or to commit adulterie. It was

preached

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preached in Sommerfet-shire; that to throw a bowle on the Sabbath day, is as great a sinne, as to kill a man. It was preached in Norfolke, that to make a Feast, or wedding dinner on the Lords day, is as great a sinne, as for a Father to take a knife and cut his childes throate. It was preached in Suffolke (I can name the man, and I was present when he was conuicted before his ordinary for preaching the same) that to ring moe Bells then one vpon the Lords day to call the people vnto Church, is as great a sinne as to commit murder.

When these things I read, and heard; mine heart was stricken with an horror, and so is it still, when I doe but thinke of them, and calling into minde the Sabbath doctrine (at London Printed for I. Perrier and T. Adan. *Ann.* 95. which I had read afore (wherein very many things are to this effect (I presently smelt both whose disciples all those preachers are; and that the said doctrine had taken deepe impressiō in mens hearts, and was disperfed (while our watchmen were otherwise busied, if not asleepe) ouer the whole kingdome.

23. It is a comfort vnto my soule, and will be till my dying houre, that I haue beene the man, and the meanes that these Sabbatarian errors, and impieties are brought into light, and knowledge of the State, whereby what former else, sure I am, this good hath ensued; namely, that the said booke of the Sabbath (comprehending the aboue mentioned, and many moe such fearefull, and hereticall assertions) hath beene both called in, and forbidden any more to bee printed, and made common. Your graces predecessor, Archb. *Wharvis*, by his letters, and Officers at Synods, and visitations *Ann.* 99. did the one; and Sir *John Popham*, L. chiefe Iustice of England, at Burie S. Edmonds in Suff. *Ann.* 1600. did the other.

And both these most reuerend, sage, and honorable Personages by their censures haue declared (if men will take admonition) that the Sabbath doctrine of the Brethren, agreeth neither with the doctrine of our Church, nor with the lawes, and orders of this kingdome; disturbeth the peace both of the Common-weale, and Church; and rendeth vnto Schisme in the one, and Sedition in the other: and therefore neither to be
backt,

The Br. doctrine of the Sabbath called in by authority, and forbidden any more to bee printed.

Ann. 1559.
1600.

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backt, nor bolstered by any good Subiect, whether hee bee Church, or Common-weale man.

24. Thus haue errors, and now some doctrines (like boyles, and Botches) cuer, and anone risen vp (to the ouerthrowe of our Churches health, and safety if it might bee) but yet (such hath beene the Physick of our discipline, as what by launcing, purging, and other good meanes vsed, the Body still hath beene vpholden, and preserved from time to time.

Partly of doctrine all Q. Eliz. raigne maintained in England.

And well may errors (like grosse humors, and tumors, continue among vs (as neuer Church was, or will be quite without them while it is militant heere vpon earth;) yet are they not of the substance at all of our Religion; nor any part of our Churches doctrine (no more then ill humors, which being are of the Body; or dregs in a Vessell of wine, be any part either of the Vessell, or Wine) which remaineth, as at the first, most sound, and vncorrupted; and so continued euen vntill the dying day of that most illustrious, and religious Princeesse Queene Elizabeth.

The very Brethren themselves doe Write, that:

In regard of the common grounds of Religion; and of the Ministry, We are all one. We are all of one Faith, one Baptisme, one Body, one Spirit, haue all one Father, one Lord, and be all of one Heart against all wickednes, superstition, idolatry, heresie; and we seeke with one Christian desire, the aduancement of the pure Religion, worship, & Honour of God.

An. 1603.

We are Ministers of the word by the order; we administer prayers and Sacraments, by one forme; we preach one Faith, and substance of doctrine. And we praise God heartily that the true Faith, by which we may be saued, and the true doctrine of the Sacraments, and the pure Worship of God, is truly taught, and that by publike authority, and retained in the booke of Articles; Hitherto the said Brethren. And this was their verdict of our Churches doctrine in the last yeare past one of Queene Elizabeths raigne; then which nothing was cuer more truly said, or written. And this Vnity, and puritie of doctrine she left with vs when she departed this world.

25. Now

¶ ¶ ¶ 3

After

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K. James. After Elizabeth reigned Noble James.

Ann. 1603. Who found this our Church (as all the world knoweth) in respect of the grounds of true Religion, at Vnitie; and that Vnitie in Veritie; and that Veritie confirmed by publike, and regall approbation.

K. James abused and troubled with false informations, & petitions of the Brethren,

These ecclesiasticall ministers therefore (though a thousand for number) who at his Maiesties first coming into this kingdome either complained vnto his Highnesse of (I know not what) errors, and imperfections in our Church; euen in points of doctrine (as if he erred in matters of Faith;) or desired that an Vniformity of doctrine might be preferred (as if the same had not already beene done to his hands); or (as weary belike of the olde, by Queene Elizabeth countenanced, and continued) desired his Maiestie to take them out a new Lesson (as did the 71. Brethren of Suffolke) are not to be liked.

K. James and

Neither can we extoll the goodnes of our God sufficiently toward our King, and vs all for inspiring his royall heart with holy wisdom to discerne these vntrayed, and troublesome spirits; and enabling his Highnesse with power, and graces from aboue, to decree orders, and directions for the generall benefit, and peace of the whole Church; neither suffered hee his eyes to sleepe, nor his eye-lids to slumber, nor the temples of his head to take any rest till he had set them downe (afore all other, though neuer so important, and weightie affaires of the Crowne, and Kingdome)

K. James patronizeth the doctrine and religion countenanced by Q. Elizabeth.

to 26. My selfe haue read, and thousand thousands, with an hundred thousand of his subjects besides; haue either read, or heard of Proclamations after Proclamations (to the number sixtie, or seauen at the least) of booke, and open speeches of his Maiestie, uttered by the Parliaments house, and all of them made vulgar within a yeare, and little more after his happy ingresse into this kingdome, & taking the administration of this most famous, and flourishing Empire vpon himselfe) whereby the doctrine (in this land allowed, and publicly granted, and imbraced

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imbraced of all sorts at his entrance into the Realme) hath bin not onely acknowledged to bee agreeable to Gods word, sincere, and the very same, which both his Highnesse, and the whole Church, and kingdome of *Scotland*, yea and the primitive Church, professed; but also by his authoritie regall, and paramont (as one of the maine pillars, supporting his Estate) ratified to continue; and all hope either of allowing, or tolerating in this kingdome of any other doctrine, religion, or faction whatsoeuer, opposite, or any way thwarting the Faith; and confession of the Church of England, in most plaine, pithy and peremptory words, and speeches, cut off.

The yeare 62. was not more famous for the Vniformity of doctrine in religion then concluded, then the yeare 604. is memorable, and will be for recording the same: neither got the Clergie in those daies more credit in composing the Articles of our Vnitie in Faith, then did the last Conuocation (whereat your Grace, then Bishop of London, was present and President) in ratifying the Articles, and Articles of their Antecessors; neither was *Q. Elizabeth* more honoured in establishing them at the first; then is our *K. James* renowned, and more and more will he be for approving vnder the great Scale of England, the late, and last Constitutions, and Canons ecclesiasticall.

27. Whereby no person shall hereafter bee received into the ministry, nor neither by Institution, or Collation admitted to any ecclesiasticall lining, nor suffered to preach, to catechize, or to be Lecturer, or Reader of Divine in either Vniuersitie, or in any Cathedrall, or Collegiat Church, Citie, or Market towne, Parish Church, Chappell, or in any other place in this Realme, except hee shall first subscribe to these three Articles, &c. Whereof the third is, that he alloweth the booke of Articles of Religion, &c. Nor any licenced to preach, Read, Lecture, or Catechize, comming to reside in any Diocesse, shall be permitted thereto preach, read, lecture, catechize, or minister the Sacraments, or to execute any other ecclesiasticall function (by what authoritie soeuer he be thereunto admitted) vnlesse hee first consent, and subscribe to the three Articles.

Dominini Incarnati.
An. 1604.

Subscription,
the third time
vrge.

Neither

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Neither shall any man teach either in publike schoole, or in private house, except hee shall first subscribe to the first, and third Articles simply, &c.

Neither shall any man be admitted a Chancellor, Commissarie, or official; to exercise any ecclesiasticall iurisdiction, except, &c. and shall subscribe to the Articles of Religion, agreed vpon in the Conuocation in the yeare 1562. &c.

And likewise all Chancellours, Commissaries, Registers, and all other that doe now possesse, or execute any places of ecclesiasticall iurisdiction, or seruice, shall before Christmas next in the presence of the Archbishop or Bishop, or in open Court, vnder whom, or where they execute their offices, take the same Oathes, and Subscribe, as before is said; or vpon refusal so to doe, shall be suspended from the execution of their Offices, vntill they shall take the said Oathes, and Subscribe, as aforesaid.

Of the subscription called for.

28. In which Constitutions the wisdom of his Highnesse sheweth it selfe to be excellent: who indeede (as exceeding necessary, both for the retaine of peace in the Church; and preventing of new doctrine, curious speculations, and offences, which otherwise daily would spring vp, and intolerably increase (calleth for Subscription, in testimony of mens cordiall consent vnto the received doctrine of our Church, but exacteth not their Oathes, as some do, trickelesse Oathes, Vowes, and Subscription too, (but onely in a particular respect, and that of a very few in publike office) as our neighbours haue done.

Again, he requireth Subscription, but not of ciuill magistrates; nor of the Commons (as else where some doe,) not of every man, yea of women, as well as of men (as did the persecuted Church at *Frankford* in *Q. Marias* daies) not of Noble, Gentlemen and Courtiers, as in Scotland was enacted in our Kings minority; but only of ecclesiasticall Ministers, Teachers, and of small Officers, or of those which would be such, and so doe the reformed Churches in France, and Germany at this very day.

Last of all, his Maiestie calleth for Subscription vnto Articles

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cles of religion, but they are not either Articles of his owne lately deuised; or the old newly turkened: but the very Articles agreed vpon by the Archbishops and Bishops of both Proninces, and the whole Clergie in the Connocation holden at London, and that in the yeare of our Lord God. 1562. ^a and vnto none other; euen the same Articles, for number thirtie nine ^b, no moe, no fewer; and for words, fillables, and letters the very same, vnaugmented, vndiminished, vnaltered.

^a Can. 1. 117.
^b Ibid.

29. And beeing the same, the whole world is to know, that the Church of England is not in religion changed, or variable like the Moone; nor affecteth noueltie, or new lessons, but holdeth stedfastly, and conscionably that truth, which by the Martyrs, and other Ministers in this last age of the world hath bin restored vnto this kingdome; and is grounded vpon Gods written word, the onely foundation of our Faith.

The Church of England seded, and constant in her Religion.

And being the same, all men againe may see that we are still at Vnitie both among our selues at home, and with the neighbour Churches abroad in all matters of chiefe importance, and fundamentall points of religion; though our aduersaries, the Papists, would faine beate the contrary into the common peoples heads.

And being the same, there is now (as also from the first re-stauration of the Gospel among vs there hath beene) an Vniformitie likewise of doctrine by authoritie established, which at the Kings first arriuall among vs, was so much desired by the Brethren.

And finally being the same, let vs not doubt, but perswade our selues that we shall find the Antichristian Church of Rome too the same, which for the same doctrine, and for none other cause, persecuteth all Christian Churches, but ours of England especially, with sword, fire, and powder in most hostile, yea and hellish manner: the effect of whose hatred against vs as we haue often seene: so especially had wee felt the same the next yeare after our Kings ratification of these Articles, had not our euer mercifull God most miraculously detected both the Treason, and Traitors. For which his fauours his holy

An. 1605.]

¶¶¶¶

Name

The Preface.

Name be glorified of vs, and our posteritie, throughout all generations.

The Brethren
no chang-
ings.

30. So our Church is the same. But be the Brethren, the faithfull and godly Brethren too the same now, which they haue also beene? If they be, then will they not denie (which *An. 72.* they writ) that We hold the substance of religion with them; nor (which *An. 682.* they published, and is afore remembred) that the true Faith by which we may bee saued, and the true doctrine of the Sacraments, and the pure worship of God, be truly taught, and that by publike authoritie and retained in the booke of Articles. And in this Confession I pray God they may constantly perseuere.

Howbeit euen these men (which in a generalitie doe allow the doctrine of our Church) being called by authoritie to acknowledge their assent vnto euery Article thereof in particular, they doe not a little debase the estimation of this doctrine of ours, and shew themselves but too apparent, and professed dissentors from the same. And though all of them doe, and will approue some: yet not one of them will subscribe vnto all, and euery of the Articles.

For vnto the Articles of religion, and the Kings Supremacy they are willing to subscribe. And they may subscribe (as afore hath beene noted) vnto such of them, as containe the summe of Christian Faith, and the doctrine of the Sacraments. But vnto the same Articles, for number 39. agreed vpon in this Conuocation at London *An. 62.* they neither will, nor dare, nor may subscribe. For neither the rest of the Articles in that booke, nor the Booke of common prayer, may bee allowed, no though a man should be deprived from his ministerie for it (say the said Brethren is a certaine Classicall decree of theirs.) The late Politician is not afraid to moue the high, and most honorable Court of Parliament, that Impropriation may bee let to Ferme vnto Incumbent ministers; viz. which faithfully preach in the Churches the true doctrine of the Gospel, according to the Articles of religion, concerning faith and Sacraments: meaning that such Ministers as preach the same doctrine, if they proceed to the rest of the Articles, Concerning
either

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either Conformitie in externall, and ceremoniall matters; or Vniformitie in other points of doctrine contained in that booke; should not be partakers of that benefit, or of Benefices Improprate.

31. If it be demanded, what the causes may be, why they will vnto some, but will not vnto all; or why they will vnto those Articles which concerne Faith and the Sacraments, but will not vnto the rest, subscribe? The reasons hereof be two, whereof.

Why the Br.
will subscribe
vnto some,
but not vnto
all the Arti-
cles.

The one is, for that in their opinion, there is no Law, to compell them to subscribe vnto all: For (say the brethren resistant I know not where,) Wee haue alwaies beene readie to subscribe to the Articles of religion concerning the doctrine of Faith, and of the Sacraments, which is all that is required by Law. Also the Brethren in Deuonshire, and Cornewale: We are readie (say they) to subscribe to the third (which concerneth the booke of Articles of religion) so farre as wee are bound by Statute, concerning the same, viz. as they concerne the doctrine of the Sacraments, and the confession of the true faith. And the 22. London Brethren tell K. James to his head, how the Subscription which hee calleth for, is more then the Law requireth.

Their other reason is, because (as the Lincolnshire doe say) sundry, (as the London Brethren affirme) many things in that booke be not agreeable, but contrary to Gods word.

32. If these things be true which they doe alleadge, surely then are those men to be chronicled for the Faithfull, the godly, and innocent Brethren in deede; whom neither present Benefices can allure; nor the angry countenance, and displeasure of a king, euen of the puissant, & powerfull king of great Brittain, can force to doe any thing at his becke, and pleasure, either against Law, or for which there is no law; and who had rather to forgoe all their earthly commodities, and linings, yea and to goe from their charges, and ministerie; and to expose themselves, their wiues, and children to the miseries of this world (griuous for our flesh and blood to endure), then to approve anything for true, and sound by their hands, which is

rebutted

□ □ □ □

oppo-

The Preface.

opposite, or not agreeable to the reuealed will, and Scriptures of God.

But if these allegations of theirs bee but weake, and sinfull surmises, or rather apparantly most false, scandalous, and slanderous imputations to their Prince, their mother Church, and this State, then doublesse, as they euen Christians now liuing cannot but take them: so the ages to come will euerlastingly note, and censure them both for disloyall Subiects that so traduce a truly, and most Christianly religious King, ill deseruing children, that so abuse their honourable, and reuerend Fathers, and superiours of State, and authoritie: tribulent spirits, not peaceable men, which raise such broiles, troubles, and diuisions in the Church and kingdome (the issues whereof no tongue can foretell, and are fearefull being thought of) without cause: and finally neither faithfull, nor godly Preachers, but vngodly broachers of vntruthes, and slanders, and the very authors, and fautors of horrible confusion, and faction in Gods Church, whose peace they should seeke, and promote euen with their deereft blood.

33. Since the Statute for Vniformitie in rites, and doctrine was first enacted, moethen 35. yeares haue passed, in all which space, neither the Brethren now beeing, nor the Brethren afore them liuing, haue hitherto shewen, of the 39. Articles, for names and titles, Which, for number, How many the Articles bee which Ecclesiasticall Ministers necessarily must, how many which they may not, or neede not, vlesse they list, subscribe vnto (which I am sure they, or some of them, at onetime, or other would haue expressed, had the Law fauoured their recusancie, and they beene able to haue iustified their Maxime, which is, That they are not compellable by subscription to approue them all. Againe, since the first establishment of that Statute Law, the most reuerend Fathers, and truly reformed Ministers of this Church (sound, for iudgement, profound, for learning, zealous, for affection: sincere, for religion: faithfull, in their Churches: painefull, in their charges: more profitable many waies: of as tender consciences euery way, as any of these Brethren combined), according both to their bounden

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bounden duties, and (as they are perswaded) to the very purport, and true intent of the said Statute, haue alwaies both with their mouths acknowledged, and with their penmes approved the 39. Articles of our religion for truths not to bee doubted of, and godly.

Yea, and the Brethren too themselves (which now so scrupulously, when they are orderly called thereunto, doe hold backe their hands, and will subscribe but choisely vnto some of them) euen they with their mouthes (which is equiualent, and all one) haue, & that according to the Statute (or else their liuings be void, vpon the first entrance into all, and singular their ecclesiasticall benefices, openly both read, and testified their consent vnto the said Articles, for number euen nine and thirty, acknowledging them, I say all of them to bee agreeable to Gods word: whereof the people in their seuerall charges be ready witnesses to testifie so much before God, and the world.

34. Againe, of these Brethren (that will subscribe but vnto which they please of these Articles) there be some who faine would beate into mens heads, if they could tell how to make it credible), that the Doctrine of our Church is altered from that it was in the raine of *Q. Elia*. But this assertion beeing to grosse, egregiously vntue, & no waies iustificable, they secondly giue out, and report (so industrious bee they to inuent new shifts to cloak their inueterate, and rooted pertinacy) how the purpose, if not doctrine of our Church is of late altered from that it was. And therefore though they can be well content to allow of the old doctrine, and ancient intention; yet vnto the old doctrine, and new Intention of our Church, they cannot subscribe, might they either gaine much, or loose whatsoeuer they haue thereby. Besides, this new Intendement, contrary to the old purpose, if not doctrine of our Church, is become now the maine, & principal obstacle, why they cannot subscribe vnto the booke of Common prayer, and booke of Ordination, as earst they (some of them) foure times haue done, when as well Intention, as Doctrine of our Church, was pure and holy.

Lastly, they seeme not obscurely to intimate vnto the State, that were they sure, or might bee assured, that the purpose of our

A late deale
of the Br. to
shunne sub-
scription.

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our Church were the same which it was, neither varied from the doctrine; they would be prest, and as ready, euen foure, if not forty times moe, to subscribe vnto the forementioned bookes of Common prayer, and of ordination, as afores times they did, when they were out of doubt the Intention of our Church was correspondent to her Doctrine, that it was sound and good. I haue foure times subscribed (saith a Brother) to the booke of Common prayer with limitation, and reference of all things therein contained (not vnto the purpose onely, or doctrine only,) but vnto the purpose, and doctrine of the Church of England. Yet cannot the same man with a good conscience so much as once more subscribe (which formerly, and that with a good conscience had subscribed foure times). His reason is, Because the purpose, if not doctrine of our Church, (to which he referred his subscription) appeareth to him, by the late Canons, booke of conference, and some speeches of men in great place, and others, to be varied somewhat from that which he before (not without reason) tooke it to be 35. The purpose of our Church is best knowne by the doctrine which she doth professe; the Doctrine by the 39. Articles established by Act of Parliament; the Articles by the words, whereby they are expressed; and other purpose then the publike Doctrine doth minister; and other Doctrine then in the said Articles is contained, our Church neither hath, nor holdeth; and other sense they cannot yeeld, then their words doe impart. The words be the same, and none other, then earst, and first they were. And therefore the sense the same; the Articles the same; the Doctrine the same; and the purpose, and Intention of our Church still one, and the same.

If then the purpose be knowne by her Doctrine, and Articles; and the true sense by their very words: needs must the purpose of our Church be the same, because her Doctrine, and Articles for number, words, syllables, and letters, and every way be the very same.

And so our Churches Intention in her publike Doctrine, and Articles renewed, being good at the first, it is so still. For her purpose (continuing one, and the same) cannot be ill at the last,

The purpose,
and doctrine
of our Church
continue the
same.

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last, which was good (and so beleaved, and acknowledged, euen by the Brothers subscription) at the first; or good, in good Queene Elizabeths, and ill, in illustrious King James his dayes.

36. If the premisses sufficiently explaine not the constancy of our Churches purpose in professing religion sincerely, then cast we our eyes vpon the Propositions, which shew publicly maintaineth; and if we finde them the same which euer they haue bene; then neede wee not doubt (the Brethren themselves being Iudges) but the Articles againe, their sence, the Doctrine, purpose, and intention of the Church of England (the Proposition interpreting, as it were, the said Articles) is the very same it euer was.

Neither the
Doctrine, nor
purpose of
our Church
altered.

Now that the Propositions (pregnantly, and rightly gathered, and arising from the articles) be the same, & for substance vnaltered (though vpon good considerations, some fewe be added to the former); and all of them approved for true, and Christian, by the lawfull, and publike allowance of our Church, the booke here ensuing plainly will declare; and so demonstrate withall not the Doctrine onely; but intention also of our Church, to be the same; and not changed; and being vnchanged, the books then of common prayer, and of ordination too, considered in the purpose and intention of the Church of England and reduced to the Propositions, (as the Brethren would haue them,) be well allowed; and authentically approved; and the said brethren with as good conscience now againe, and afresh may subscribe vnto all the Articles, euen concerning the Booke of common prayer, and of ordination, as well as of the Kings supremacy; and of Religion; as afore, often, and alwaies they did.

37. For my selfe (most reverend Father in God) what my thoughts bee of the religion in this realme at this instant professed, and of all these Articles; if the premisses doe not that which here followeth will sufficiently demonstrate: Twentie, yea 22. yeares agoe, voluntarily of mine owne accord, and altogether vnconstrained, I published my subscription vnto them, my faith is not either shaken or altered; but what it then was,

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it still is: yeares haue made those haire of mine gray, which were not; and time, much reading, and experience in theologicall conflicts, and combates, haue bettered a great deale, but not altered one whit my iudgement, I thanke God.

Nothing haue I denyed, nothing gaine-said, which afore I deliuered.

Them Propositions are (and yet not many) moe; the method, altered quotations, added, both for the satisfaction of some learned, and iudicious friends of mine, requesting it at mine hands, and for the benefit both of the common, and vnlearned, and of the studious, and learned Reader.

The whole worke expresseth aswell my detestation, and renunciation of all aduersaries and errors, opposite, crossing, or contradicting the doctrine professed by vs, and protected by our King, or any article, or particle of truth of our Religion; as my approbation of that truth which in our Church by wholesome Statutes, and ordinances, is confirmed.

There is not an heretike or Schismatike (to speake of) of any speciall marke, that from the Apostles time hitherto, hath discovered himselfe, and his opinions vulgarly in writing, or in print against our doctrine, but his heresie, fancy, or phrensie may here be seene against one proposition or other. The Sects, and Sect masters aduersaries vnto vs either in the matter, or maine points of our doctrine, or Discipline; to one of our Articles, or other; wholly, or in part, which here be discovered to be taken heed of, and anoided, are many hundreds.

38. This, and what soeuer else here done, either to the confirmation of the truth, or detestation of heresies, and errors I doe very meekely present vnto your Grace, as after God, and our King best meriting the patronage thereof.

My selfe am much, the whole Church of England much more bound vnto your Lordship; yea not wee onely now liuing, but our successors also, and posterity shall haue cause in all ages, while the world shall continue, to magnifie almighty God, for the inestimable benefits, which we haue and shall receive from your selfe, and your late Predecessors D. *Whigist, Grindall, Parker, Croomer* (of famous and honourable remembrance)

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brance) Bishops of our Church, Archbishops of the See of Canterbury) for this vniforme doctrine by some of your Lordships drawn, and penned, by all of you allowed; defended: and (as agreeable to the Faith of the very Apostles of Christ, and of the ancient Fathers, correspondent to the Confessions of all reformed Churches in Christendome, and contrariant in no point vnto Gods holy, and written word), commended vnto vs both by your authoritie, and Subscriptions.

Now the all-mercifull God, and heavenly Father, which so inspired them, and your Lordship with wisdom from above, and inabled you all to discern truth from falshood, and found religion from Atheisme, idolatry, and errors, vouchsafe of his infinite goodnesse to encrease his grace more and more vpon your Grace, to his owne glory, the Churches benefit, and your owne eueralsting comfort.

And the same God, which both mercifully hath brought, and miraculously against all hellish, and diuellish practises of his, and our enemies, continued the light of his truth among vs, giue vs all grace with one heart and consent, not onely to embrace the same, but also to walke, and carry our selues, as it becometh the Children of light, in all peaceablenesse, and holinesse of life, for his Sonne, our Lord and Saviour Christ his sake. *At Horninge neere S. Ed. Bury in Suff. the 11. of March, Ann. 1607.*

Your Graces poore Chaplaine,

always at command:

THOMAS ROOPE.

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Con-

Constitutions, and Canons Eccle-
siasticall. An. 1604.

VV *Whoſoever ſhall hereafter affirme, that the Church of England by law eſtabliſhed under the Kings Maieſtie, is not a true, & an Apoſtical Church, teaching, and maintaining the Doctrine of the Apoſtles: let him be excommunicated ipſo facto, and not reſtored, but onely by the Archbiſhop after his repentance, and publike reuocation of this his wicked error. Can. 3.*

Whoſoever ſhall hereafter affirme that any of the 39. Articles agreed vpon by the Archbiſhops, and Biſhops of both Provinces, and the whole Cleargie in the Conuocation holden at London, in the yeare of our Lord God 1562. for the auoiding of diuerſities of opinions, and for the eſtabliſhing of conſent touching true Religion, are in any part ſuperſtitious, or erroneous, or ſuch as hee may not with a good conſcience ſubſcribe vnto: let him be excommunicated ipſo facto, and not reſtored, but onely by the Archbiſhop, after his repentance and publike reuocation of ſuch his wicked errors. Can. 5.

Whoſoever ſhall hereafter ſeparate themſelues from the Communion of Saints as it is approoued by the Apoſtles rules in the Church of England, and combine themſelues in a new Brotherhoo, accounting the Chriſtians, who are conformable to the Doctrine, Gouernment, Rites, and Ceremonies of the Church of England, to be prophane, and vnmeet for them to ioyne with in Chriſtian profeſſion: let them be excommunicated ipſo facto, and not reſtored but by the Archbiſhop, after their repentance, and publike reuocation of ſuch their wicked errors. Can. 9.

PPPPP

The



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with the Pages where to finde euery of
them in this Booke.

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FINIS.

THE



THE CATHOLIKE DO- ctrine, beleueed and professed in the Church of *England*.

I. Article.

Of Faith in the holy Trinitie.

There is but one living, and true God, everlasting, without bodie, parts, or passions: of infinite power, wisdom, and goodnesse: the Maker and preseruer of all things, both visible, and inuisible. And in unitie of this Godhead, there be three persons of one substance, power, and eternitie, the Father, the Sonne, and the holy Ghost.

The Propositions.

1. There is but one God, who is living, true, everlasting, &c.
2. God is the Maker, and preseruer of all things.
3. In the unitie of the Godhead, there is a Trinitie of persons.

1. Proposition.

There is but one God, who is living, true, everlasting, without bodie, parts, or passions: of infinite power, wisdom, and goodnesse.

The prooffe from the word of God.

That there is but one God, who is, &c. is a truth which may be gathered from the al-holy, and sacred Scripture, and is agreeable to the doctrine of the reformed Churches.

A

For

For both Gods word giueth vs to know, that God is one, and no more: ^a living ^b and true God ^c euertlasting ^d: without body, parts, or passions ^e: of infinite power ^f, wisdom ^g, and goodness ^h: and Gods people in their publike confessions from ⁱ *Austurgh*¹, ^j *Helustria*², ^k *Bohemia*³, ^l *France*⁴, ^m *Elanders*⁵, and ⁿ *Wittenberg*⁶, testifye the same.

Exod. 30. 3. the Lord our God is Lord onely, Deut. 6. 4. Who is God beside the Lord? Psal. 18. 31. Hath not one God made vs? Mal. 2. 10. There is none other God but one. 1. Cor. 8. 4. Mine heart and my flesh reioyce in the liuing God, Psal. 84. 2. Ye are the Temple of the liuing God. 2. Cor. 6. 16. For a long season Israel hath bin without the true God. 2. Chron. 18. 3. The Lord is the God of truth, he is the liuing God, and an euertlasting King. Ier. 10. 10. This is liue eternall, that they know thee to be the onely very God, &c. Icha. 7. 3. Ye turned to God from idols, to serue the liuing and true God. 1. Thess. 1. 9. O my God, &c. thy yeares endure from generation to generation, &c. thy yeares shall not faile. Psal. 102. 24. 26. 27. He is the liuing God, and remaineth for euer. Dan. 6. 16. O Lord my God, thou art exceeding great, thou art clothed with glorie, and honour, which couereth himselfe with light as with a garment, &c. Psal. 104. 1. &c. God is a spirit, Ioh. 4. 24. The Lord is the spirit, 1. Cor. 3. 17. He is not a man, that he should repent, 1. Sam. 15. 29. I will not execute the fiercenes of my wrath, I will not returne to destroy Israel: for I am God, and not man, Hosh. 11. 9. The sound of the Cherubins wings was heard into the vtter court, as the voice of the Almighty God, when he speaketh. Ezek. 10. 5. I will be a Father vnto you, &c. saith the Lord Almighty. 2. Cor. 6. 18. We giue thee thanks, Lord God Almighty. Reuel. 11. 17. Great is our Lord, and great is his power: his wisdom is infinite. Psal. 147. 9. To God onely wise, be honour and glorie for euer and euer. 1. Tim. 1. 17. To God, I say, onely wise be praise through Iesus Christ for euer, Amen. Rom. 16. 27. Praise ye the Lord, because he is good, for his mercie endureth for euer, Psal. 106. 1. 107. 1. 108. 1. &c. Art. 1. Confes. 1. ar. 3. 1. c. 3. ^m art. 1. ⁿ art. 2. ^o c. 1.

Errors, and aduersaries vnto this truth.

^a *Deus esse du-* Then impious, and execrable are the opinions of *Diogenes*,
^b *Pythagoras*, *Prota-* and *Theodorus*, who flatly denied there was any God ^a.

^c *goras*, ^d *nullos* Of *Protagoras*^b, and the Machiulian Atheists, which are
^e *esse, iunino* doubtfull whether there be a God.

^f *Diogenes*, ^g *Thi-* Of such as fained vnto themselves, diuers and sundry gods,
^h *odorus* ⁱ *Cyrenio-* as did the Manichies^c, the Basilidians^d, the Valentinians^e,
^j *om putant-* the Messalian heretikes^f, the Gentiles, and heathen peoples
^k *rent. M. I. Cui-* whereof some in place of God, worshipped Beasts vnreason-
^l *de Nat. Dew.* able, as the Egyptians did a Calf ^g, an Oxe, Cats, Vulturs,

^m *deus in dubi-* and Crocodiles^h; The Syrians, a Fishⁱ, and Pigeons^j; the Persi-
ⁿ *ans vocant* ^o *Diogenes* ^p *encluse* ^q *Lat. ad. fol. Rel. cap. 2.* ^r *August. contra Manich. l. 2. c. 7. 1.* ^s *Clau-*
^t *men. Alex. fr. l. 5.* ^u *Valentinus* ^v *proputa* ^w *Deorum* ^x *pradicatur* ^y *saith Cyril* ^z *Catech. 6.* ^{aa} *Epiphon. 5. Ero-*
^{ab} *32.* ^{ac} *Quid Mirabilia de mirabil. lib. 3. c. 36.* ^{ad} *Piscem* ^{ae} *Syr. venerantur. Cic. de Senect. 1.* ^{af} *Mirula de*
^{ag} *mirabil. l. 3. c. 48.*

ans, a Dragon¹; some as Gods, have adored men, vnder the names of Iupiter, Mars, Mercurie, and such like²; and some, such as this day for God doe worship Kine, the Sunne, and what they thinke good: so the inhabitants of Baly in the East Indies³.

Of the Anthropomorphites, which ascribed the forme and lineaments of man vnto God⁴, thinking God to belike vnto man.

Of such as put their trust and confidence, to be reposed in God alone, either in men living, as doe both the Persians in their Soldan⁵, and the Papists in their Pope, who with them is God⁶, their Lord and God⁷, of infinite power⁸; or in Saints departed this life, as do the same Papists, both in their *S. Francis*, whom they tearme, The glorie of God, prefigured by *E. say*, when he said, *Holy, Holy, Holy,*⁹ &c. and in their *Thomas Becket*, whom they say, God hath set ouer the workes of his hands¹⁰, or in Beasts vnreasonable, as doth the Mordwite Tarter¹¹, or finally in riches, and other senselesse creatures, as doe the Atheists, and irreligious worldlings.

¹ *Therodoret*, l. 4. c. 10. ² *Thi es munda fides, & in se credimus*: will the Persians fly vnto the Soldan. *P. Bizernus rerum Persic.* l. 1. ³ *Panormis*, C. quanto. *Abbas*, ⁴ *Entrance*, *Inan*, 22. ⁵ *Entrinag. de translatio.* Quanto. ⁶ *Alcor*, *Monist*, l. 1. ⁷ *Hera. B. virginis* *Maximianum* *vsque* *Sarum* p. 51. ⁸ *Rosse Common. weale* c. 19.

¹ *Hist.* of *Bel*.
² Gods are come. *Aeneas* to vs. in the likeness of men, and they called *Barnabas*, *Iupiter*, & *Paul*, *Mercurius*, &c.
³ Then *Iupiter* priest &c.
⁴ *Ad*. 14. 11.
⁵ &c. *Wh* knows not, that the Cite of the *Ephesi* ans in a worshipper of the great goddess *Diana*?
⁶ *Ad*. 19. 35.

⁷ *Visage* of the *Holland* ship.

2. Proposition.

God is the Maker, and preseruer of all things.

The prooffe from Gods word.

That the world, and all things both visible and invisible therein, both were made, and are preserved, by the almightie, and onely power of God; are truthies grounded vpon the holy Scripture, and agreeable to the confessions of Gods people.

For touching the creation of the world, we reade that in the beginning God created the heauen and the earth¹ &c. Hee made heauen and earth², by him were all things created,

¹ *Gen*. 1. &c.
² *Psal*. 124. &c.
³ 134.

which are in heaven, and which are in earth, things visible and invisible, whether Thrones, or Dominions, or Principalities, or Powers, all things, were created by him, and for him: by his Sonne he made the worlds, and all these acknowledged by the Churches Primitiue, and reformed at this day.

And touching the preservation of all things by him created, My soule, praise thou the Lord, &c. (saith the Psalmist) which couereth himselfe with light as with a garment, spreadeth the heavens like a curtaine, which layeth the beames of his chambers in the waters, and maketh the clouds his Chariot, and walketh upon the wings of the winde; which maketh the spirits his Messengers, and flaming fire his Ministers, &c. Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father; yea, and all haire of your head are numbered, saith our Saviour Christ. God, that made the world, and all things that are therein, he is Lord of heaven and earth; he giveth life, and breath, and all things; and hath made of one blood all mankind to dwell on all the face of the earth, and hath assigned the times which were ordained before, & the bonds of their habitation, saith S. Paul. The Sonne is the brightnesse of the glorie, and the ingraued forme of his person, and beareth up all things by his mightie word.

The Churches of God in Helueria¹, Basil^m, Franceⁿ, and Flanders^o, testifie the very same.

Errors, and aduersaries vnto these truths.

Hereby are condemned all Heretikes, and errors impugning either the creation of the world by God; or his providence in the continuing, and preservation of the same.

Of the former sort was,

First *Aristotle*, and his followers, which said the world was eternall, and without beginning.

Next, the Marcionites, that held, how God made not the world, as being too base a thing for him to create.

3. *Simon Magus, Saturninus, Menander, Carpocrates, Cerinthus*, who ascribed the worlds creation by Angels.

4. The Manichies, who gave the creation of all things vnto two Gods, or Beginnings: the one good, whereof came good things, the other evil, whence proceeded euill things.

5. The same Manichies, and Priscillanists, which did affirme man to haue bin the workmanship not of God, but of the Deuill.

6. The Family of Loue, who deliuer that God by them made heauen, and earth.

7. The Papists, who giue obnoxious sacrificing Priests are the Creators of Christ.

Of the latter sort were,

8. The Stoike Philosophers, and the Manichies, who are the great patrones of Destinie, Fate and Fortune.

9. The Family of Loue, which may not say, God haue any thing: for they affirme that all things be ruled by nature, and not ordered by God.

10. The old Philosophers, who thought that inferior things were too base for God to be carefull of.

And lastly the Epicures, who thinke God is idle, and gouerneth not the same. Of which minde was *Cyprian*, who held that God, hauing created the world, did commit the gouernment thereof vnto certaine celestial powers.

3. Proposition.

In the Vnitie of the Godhead, there is a Trinitie of persons.

The prooffe from Gods word.

The Scripture saith,

In the beginning God the Father^a, the Sonne^b, and the holy Ghost^c, created the heauen, and the earth. By the word of the Lord were the heauens made, and

1. In the beginning was the word, and the word was with God, and that word was God. The same was in the beginning with God, to wit, the Father. In the beginning God created the heauen, and the earth, &c. and the spirit of God moued vpon the waters, Gen. 1. 1, 2.

• Psal. 33. 6.

all the host of them by the ⁴ Breath of his mouth.

Loe the heavens were opened unto him; and (*Iohn*) sawe the Spirit of God descending like a Dove, and lighting upon him; and loe, a voyce from heauen saying, This is my ¹ beloved Sonne, in whom I am well pleased ².

• Math. 3. 16.

Because yee are sonnes, ³ God hath sent forth ⁴ the Spirit of his ⁵ Sonne into your hearts, which cryeth Abba, Father,

• Gal. 4. 6.

saith the Apostle ¹; and againe, The grace of ² our Lord Iesus Christ, and the love, of God, and the Communion of the ³ holy Ghost be with you all ⁴.

• 1. Cor. 12. 13.

And S. *Iohn* : There are three which beare record in heauen,

• 1. Ioh. 5. 7.

The Father : the word, and the holy Ghost, and these three

• Creed Apo.

are one ¹.

• Nic. Arhan.

This truth hath alwayes bin, and seriously is ² confessed

• 1. ut. 6. 8. 2. 2. 3.

in the Church of Christ.

• 3. Augustin.

Errors and aduersaries unto this truth,

• Galat. 3. Bel.

Then cursed are all opinions of men contrary hereunto :

• 3. Wincob. c.

whereof

• 1. Suan. art. 1

Some denied the Trinity, affirming there is one God, but

• Soerat. eccl.

not three persons in the Godhead; so did the Montanists, and

• Iust. l. 1. c. 3.

Marcellians, and so doe the Iewes, and Turkes ¹.

• Theod. har.

Some, as the Gnostikes, Marcionites, and Valentinians,

• fabulib.

affirme there be moe Gods then one, and yet not three per-

• Lud. Cane.

sons, nor of one and the same nature, but of a diuorse, and

• tur. lib. diu.

contrary dispositions.

• not. vifor ad

Some thinke there be three Gods, or spirits, not distingui-

• Indr.

shed onely, but diuided also, as did the Eunomeans, and

• Pol. of the

Tretheites.

• Turk. emp. c. 3.

Some feare not to say, that in worshipping the Trinity, Chri-

• Clem. Alex.

tians doe adore three Diuels, worse then all the idols of the

• from. l. 5.

Papists : such Blasphemers were the Heretikes, Blandrat and

• Epiphan.

Alcians ¹.

• CL. Alex. str.

Some will haue ² Quaternity of persons, not a Trinity to

• Philaster.

be worshipped, so did ³ Amstafius the Emperour command; and

• 1. Zinzale. 3.

Some doe grant and acknow-

• Bl. p. 1. 1. 7. c.

ledge the name of three in the God-head, but deny their per-

• 2. Calm. ep.

sons, as were the Noctians, Praxorians, and Hermogenians :

• Arthanas.

These

• Epist.

These did say, how the same God was called by diuers name^s in the holy Scripture, and therefore that the Father became flesh, and suffered; because one and the same God is called the Father, the Sonne, and the holy Ghost. For which cause they were termed Patripassians: in this number was *Serapion*.

Againe, some doe grant the names, and persons of three, and yet deprive not onely the Sonne, and holy Ghost of their diuinity, but the whole Trinity also of their properties. For they say, there is three in heauen, *viz.* the Father, the Word, and holy Ghost; howbeit (say they) the Father onely is very God, the word is the breath of the Father, and the holy Ghost is the spirit created by God of nothing, through the word: spoiling for both the Sonne, and holy Ghost of their deity, and the whole Trinity of their properties. Such were the Arrian, and Macedonian heretiks; hence by-named Pseumatomachons, because they waged battel with the holy Ghost.

And some doe bring in other names of deity, besides of the Father, Sonne, and holy Ghost, as did the Priscilianists.

Concordia, cap. 21.

2. Article.

Of the word of God, which was made very man.

The Son, which is the word of the Father, begotten from euermlasting of the Father, the very and eternall God, of one substance with the Father, took mans nature in the wombe of the blessed virgine, of her substance: so that two whole and perfect natures, that is to say, the God-head and man-hood were ioyned in one person, neuer to be diuided, whereof is one Christ, very God, and very man: who suffered, was crucified, dead, and buried, so reconcile his Father to vs, and to be a Sacrifice, not only for originall guilt, but also for all actual sinnes of men.

The

The Proposition.

1. Christ is very God.
2. Christ is very man.
3. Christ is God, and man, and that in one person.
4. Christ is the Saviour of mankind.

1. Proposition.

*Christ is the very God.**The prooffe from Gods word.*

IN the beginning was the Word, and the Word was with God, and that Word was God: This is written of Christ. Therefore Christ is God.

Christ was begotten of the Father from everlasting. Therefore very God.

This is life eternall, that they know thee to be very God, and whom thou hast sent, Iesus Christ.

They shall call his name *Emanuel*, which is by interpretation God with vs.

Christ he is the brightnesse of the glory, and the engraved image of (the Father) his person, and beareth vp all things by his mighty hand. Therefore very God.

And this both hath bin of the ancient Christians, and is the Faith of the reformed Churches.

and of the holy Ghost is all one: the glory equal, the maiestie coeternall. Such as the Father is, such is the Sonne. The Father increaseth, the Sonne increaseth. The Father incomprehensible, the Sonne incomprehensible. The Father eternall, the Sonne eternall. The Father is almighty, the Sonne almighty. The Father is God, and the Son is God. The Father is Lord, and the Sonne is Lord. Symbol. Athanas. I beleene in God the Father almighty, &c. and in one Lord, Iesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, light of light, very God of very Gods, begotten, not made; being not of one substance with the Father. Symbol. Nicen. Confess. Helv. i. ar. 1. s. c. 11. Bohem. cap. 4. August. v. 1. Gal. ii. 3. 1. Belg. ar. 10. Whitemb. c. 2. Sacrica. ar. 2.

The Errors, and miseries winto his truth.

Miserably therefore doe they erre, which either deny, or impugne

^a Ioh. 1. 1.

^b Psal. 7.

Acts 13. 3.

Heb. 1. 5.

^c Ioh. 17. 3.

^d Math. 1. 23.

^e Heb. 1. 3.

^f I beleene in

God the Fa-

ther, &c. and

in Iesus

Christ his

only Son our

Lord.

Symb. Apost.

The godhead

of the Father,

of the Sonne,

and of the holy

Ghost is all one:

the glory equal,

the maiestie

coeternall. Such

as the Fa-

ther is, such is

the Sonne. The

Father increaseth,

the Sonne increaseth.

The Father incom-

prehensible, the

Sonne incom-

prehensible. The

Father eternall,

the Sonne eternall.

The Father is

almighty, the

Sonne almighty.

The Father is

impugne the Deitie of our Saviour, as did certaine old heretikes, *viz.*

The Arrians, whereof some were called the Douleians, because in scorn they tearmed the onely begotten of God, the Fathers seruant ^a.

The Cerinthians ^b.

The Ebionites, among whom some said that Christ Iesus was a meere man; others acknowledged him to be God, but not from euertlasting ^c.

The Ennomians ^d.

The Samosatenians, who thought that Christ was not the Sonne of God, before his incarnation ^e.

The Nestorians, whose opinion was, that Christ became God by merit, but was not God by nature ^f.

The Macedonians, which vterly denied the Sonne to be of one substance with the Father ^g.

The Agnostes, who held that the diuine nature of Christ was ignorant of some things ^h.

Againe, some late heretikes euen to the death neuer would acknowledge Christ Iesus to bee the true and very God, as namely.

Certaine Carabapists.

Blandrat ⁱ.

Mathw Haman (burnt at Norwich *Ann.* 1579.) one of whose heresies was that Christ was a meere, and sinfull man ^j.

Francis Ku (burnt also at Norwich *Ann.* 1588.) who most obstinately maintained that Christ was not God till after his resurrection.

David Erory, sometime of *Basil*, who affirmed himselfe to be greater for power then euer Christ was ^k.

In oppugning the deitie of our Saviour with these heretikes, royned the Iewes ^l, and Turkes, which say that Christ was a good man such as *Moses* and *Mahomet* were ^m, but not God.

Hence *Amurat* the great Turke in his letters vnto the Emp. *Redolph* the second, *Ann.* 1593. tearmed our Saviour in derision, The crucified God; vnto whom may be added the *King* of *Loue* ⁿ.

^a Theod. hær. fab. lib. 4. c. 1.

^b Irenæus.

^c Irenæus.

^d Euseb. eccl. hist. lib. 6. c. 19.

^e Basil. 1. contra Ennom.

^f Concil. Bas.

^g car. cap. 2.

^h Liberatus.

ⁱ Theodoret.

^j hær. fab.

^k Gregor. cap. 12. l. 8.

^l Zuingli.

^m contra Chab.

ⁿ Henric. 19.

^o Holm. chron.

^p 12. 199.

^q 1. bin. 11.

^r Hist. Dan.

^s dis. Geo. 1.

^t 1. ad. 1.

^u 1. ad. 1.

^v 1. ad. 1.

^w 1. ad. 1.

^x 1. ad. 1.

^y 1. ad. 1.

^z 1. ad. 1.

^{aa} 1. ad. 1.

^{ab} 1. ad. 1.

^{ac} 1. ad. 1.

^{ad} 1. ad. 1.

^{ae} 1. ad. 1.

^{af} 1. ad. 1.

^{ag} 1. ad. 1.

^{ah} 1. ad. 1.

^{ai} 1. ad. 1.

3. Proposition.

Christ is very man.

The prooffe from Gods word.

* The seed of
the woman
shall breake
thins head.

Gen. 3.15.

The Scepter

* shall not de-
part, &c. vntill
Shiloh come.

Gen. 49.10.

* Behold, a
virgine shall
conceiue, and
beare a Son.

Esa. 7.14.

* Math. 10.18

39.

Luke 1.37.38

34.

* Luke. 40.

* When hee

had fasted

40. daies, and

40. nights, he

was afterward

tempted.

Math. 4.2.

* Ioh. 4.7.

He said, I

thirst.

Ioh. 19.28.

* Luk. 19.41.

* Math. 4.34.

* Math. 27.50.

* Math. 15.37.

* Luk. 23.46.

* Ioh. 19.30.33.

* Synod. Apost.

* Synod. Acha.

* Synod. Nicen.

* Confess. Helv.

* Confess. Basl.

* Confess. Bohem.

* Confess. Belg.

* Confess. Gal.

* Confess. Angl.

* Confess. Wittenb.

* Confess. Suedic.

* Confess. Armen.

Holding the humanitie of Christ wee ioyne with the
blessed Prophets, and Euangelists, who either prophe-
cied of his future incarnation^a, and conception in the wombe
of a virgin^b, or plainly auouched, and writ, both that the
virgine *Mary* was his mother^c, and that, as very man, he
grew, & increased in strength^d, endured hunger^e, and thirst^f,
wept^g, and slept^h, and suffered deathⁱ.

Hence the ancient Fathers, and Christians.

I beleene in God, the Father almighty, &c. and in Iesus
Christ, &c. which was conceived by the holy Ghost, borne of
the virgine *Mary*, suffered vnder *Pontius Pilate*, was crucified
dead and buried^k.

The right faith is, that we beleene and confesse, that our
Lord Iesus Christ, the Sonne of God, is God and man. God, of
the substance of the Father, begotten before the world; and
man, of the substance of his mother, borne in the world. Per-
fect God, and perfect man, of a reasonable soule, and humane
flesh subsisting. Equall of the Father, as touching his God-
head; and inferiour to the Father, touching his manhood^l.

I beleene in one God, the Father almighty, &c. and in one
Lord Iesus Christ, &c. who for vs men, and for our saluation
came downe from heauen, and was incarnate by the holy
Ghost of the virgine *Mary*, and was made man, &c.^m

The very same testifie Gods people in Heluetiaⁿ, Basl,^o
Bohemia^p, the Lowe countries^q, France^r, Ausburgh^s, Wit-
temberg^t, Suedia^u, with many moe besides^v.

* Synod. Apost. * Synod. Acha. * Synod. Nicen. * Confess. Helv. 1. an. 11. & 2. c. 11. * Confess. Basl.
ar. 2. * Confess. Bohem. c. 6. * Confess. Belg. ar. 13. * Confess. Gal. ar. 14. * Confess. Angl. ar. 3.
* Confess. Wittenb. c. 1. * Confess. Suedic. ar. 1. * Armen. Confess. praef.

The

The errors and adversaries unto this truth.

Therefore most wicked were the opinions of those men which held, viz. that,

1. Christ really and indeed, had neither bodie, nor soule, but was man in appearance onely, as the Manichies^a, the Erythyrians^b, the Marcionites^c, and the Saturnians^d.

2. Christ had a bodie without a soule, as thought the Eunomians^e, the Arrians^f, the Apollinarians^g, with the Theopaschites^h.

3. Christ tooke the flesh of the virgine *Mary*; so did the Valentinians thinkeⁱ, and so thinke the Anabaptists^k, and the Familie of Loue, who make an allegoric of the Incarnation of Christ^l.

4. Christ tooke flesh onely, of the virgine, but no soule; as the Arrians^m.

5. Christ tooke flesh not of the virgine onely, but by the seede of man too; so said *Eblon*ⁿ, and *Carpoocrates*^o.

6. The flesh of Christ was spirituall, and his soule carnall, so dreamed the Valentinians^p.

7. The carnall bodie of Christ was consubstantiall with the Father, as published the Apollinarians^q.

8. The humane nature of Christ before his passion, was devoid of humane affections; so thought the Sencrites^r.

3. Proposition.

Christ is God, and man, and that in one person.

The prooffe from Gods word.

THAT the Divine, and humane natures of Christ, are united in one person, it accordeth with the holy Scripture. For, The word was made flesh, and dwelt among vs: (and we saw the glory thereof, as the glory of the onely begotten of the Father) full of grace and truth, saith the Evangelist *John*. And *Matthew*: Iesus when he was baptized, &c. *Lee*, a voice

^a Aug. 1. 14.^b contra. Faust.^c Niceph. 1. 18^d c. 52.^e Philast. Bern^f epist. 81.^g Iren. 1. 1. c. 22^h Basil. contraⁱ Eunom.^k Theodoret.^l Harer. fab. 1. 4^m Ruffin. lib. 1ⁿ c. 10.^o Niceph. 1. 18^p 53.^q Iren. 1. 1. c. 7.^r Confess. 1. 1^s Belg. 2. 18. 409^t H. N. proph-^u et of the Spir^v 619. sent. 9.^w Epiphan.^x Quies. eccles.^y lib. 1. 3. c. 27.^z Iren. 1. 1. c. 22.^{aa} 54.^{ab} Tertul. lib.^{ac} de. car. c. 1. 1. 2^{ad} Athan. lib.^{ae} de. man.^{af} Christ.^{ag} Niceph. lib.^{ah} 37. c. 17.^{ai} 1. 1. 1. 1.^{aj} 1. 1. 1. 1.^{ak} 1. 1. 1. 1.^{al} 1. 1. 1. 1.^{am} 1. 1. 1. 1.^{an} 1. 1. 1. 1.^{ao} 1. 1. 1. 1.^{ap} 1. 1. 1. 1.^{aq} 1. 1. 1. 1.^{ar} 1. 1. 1. 1.^{as} 1. 1. 1. 1.^{at} 1. 1. 1. 1.^{au} 1. 1. 1. 1.^{av} 1. 1. 1. 1.^{aw} 1. 1. 1. 1.^{ax} 1. 1. 1. 1.^{ay} 1. 1. 1. 1.^{az} 1. 1. 1. 1.

(came) from heauen, saying: This is my beloued Sonne in whom I am well pleased^b.

^b Math. 3. 17.

^c Eph. 4. 10.

He that descended, is euen the same that ascended, farre above all heauens, that he might fill all things, saith S. Paul^c.

Againe Christ Iesus being in the forme of God, thought it no robberie to be equall with God, hee made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto man, and was found in shape as a man, &c. wherefore God hath also highly exalted him, &c. that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father^d.

^d Phil. 2. 5, 7.

^e 1. Tim. 2. 5.

And the same Apostle: There is one God, and one Mediator betweene God and man, euen the man Christ Iesus, who gaue himselfe a ranfome for all men^e.

^f 1. Tim. 2. 5.

^g 1. Tim. 2. 5.

Vpon these, and the like grounds.

I beleue in God, the Father almightie, &c. and in Iesus Christ his one Sonne our Lord, which was conceived by the holy Ghost, borne of the virgin Mary^f.

^g Symb. A. post.

The right faith is, that we beleue and confesse, that our Lord Iesus Christ, The Sonne of God, is God and man, &c. who although he be God and man, yet he is not two, but one Christ. One not by the conuersion of the Godhead into flesh but by taking of the manhood vnto God. One altogether, not by confusion of substance, but by vnitic of person^g. I beleue in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of the Father before all worlds, God of God, light of light, very God of very God, begotten not made, beeing of one substance with the Father, by whom all things were made: Who for vs men, &c. came downe from heauen, and was incarnate, &c. He suffered, and was buried, &c. and hee shall come againe, &c.^h say the ancient and first Christians.

^h Symbol. A. than.

ⁱ Symb. Nicen.

^j Confes. Hel.

^k Gal. ar. 15.

^l Belg. ar. 19.

^m Wittem. c. 2.

ⁿ Svecica. ar. 7.

^o Harmon. con.

The very same is the beleefe, and confession of all the reformed Churches at this present and alwaies hath binⁱ.

Errors, and aduersaries vnto this truth.

Deteable therefore is the error,

Of the Acephalians; who denied the properties of the two natures in Christ ^a.

Of the Severites^b, of Eutiches and Dioscorus, who affirmed the diuinity, and humanity of Christ to bee of one, and the same nature. ^a Hartman Schedel. ^b Nic. eph. l. 16. cap. 33.

Of the Monothelites; who denied that two wils, viz. a diuine and humane, were in Christ ^c.

Of Theodorus Mesechius; who said that the word was one thing, and Christ another ^d. ^c Volater. l. 1. ^d Magdeburg ecclesi. hist.

Of Nestorius; who denied the two natures of Christ to be otherwise vnited, than one friend is ioyned to another^e; which onely is in good will, and affection. ^e Cen. 4. c. 3. fol. 319. ^f Niceph. l. 18. c. 48.

Of Seruetus; who said of Christ, that he was the patterne of all things, and but a figure of the Sonne of God; and that the body of Christ was compact of three vncreated elements^f, and so confounded, and ouerthrew both natures. ^f Beza. ep. 81. Confess. Gal. ar. 14.

4. Proposition.

Christ is the Sauieur of mankind.

The prooue from Gods word.

Christ to be the Sauieur of mankind wee finde it perspicu-
ously in the holy Scripture, which teacheth vs that Christ was
crucified, dead and buried^a; and that to reconcile his Father
vnto vs^b; and to be a Sacrifice for all sinnes of men^c. ^a Math. 27. 26, &c. ^b We were reconciled to God by the death of his Son. Rom. 5. 10. God hath reconciled vs vnto himselfe by Iesus Chr.

Hence I beleene the forgiveness of sinne^d.

He suffered for our saluation^e.

For vs men, and for our saluation, he came downe from hea-
uen^f; say our forefathers in their confessions: as doe also our
brethren throughout Christendome^g. ^c 2. Co. 5. 18. by his crosse. Eph. 3. 16. It pleased the Father, &c. by him to reconcile all things vnto himselfe. Col. 1. 19, 20. He hath borne our infirmities, and carryed our sorrowes. El. 53. 4. He is the lambe of God, which taketh away the sin of the world. Joh. 1. 29. Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs. Gal. 3. 13. God hath made him sinne for vs, who knew no sinne, that we should be the righteousness of God in him. 2. Cor. 5. 2. He is the reconciliation for our sin, and not for ours only, but also for the whole world. 1. Joh. 3. 2. Symb. Apost. Symb. Ath. Symb. Nicen. Confess. Helv. 1. c. 11 & 2. ar. 11 Basil ar. 4. Bohem. ar. 6. Gal. ar. 17. 16. 17 Belg. ar. 10. 21 August. ar. 3. Saxon ar. 3. Wittemb. c. 2. Suevica Barnon. Confess. praef.

2. Co. 5. 18. by his crosse. Eph. 3. 16. It pleased the Father, &c. by him to reconcile all things vnto himselfe. Col. 1. 19, 20. He hath borne our infirmities, and carryed our sorrowes. El. 53. 4. He is the lambe of God, which taketh away the sin of the world. Joh. 1. 29. Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs. Gal. 3. 13. God hath made him sinne for vs, who knew no sinne, that we should be the righteousness of God in him. 2. Cor. 5. 2. He is the reconciliation for our sin, and not for ours only, but also for the whole world. 1. Joh. 3. 2. Symb. Apost. Symb. Ath. Symb. Nicen. Confess. Helv. 1. c. 11 & 2. ar. 11 Basil ar. 4. Bohem. ar. 6. Gal. ar. 17. 16. 17 Belg. ar. 10. 21 August. ar. 3. Saxon ar. 3. Wittemb. c. 2. Suevica Barnon. Confess. praef.

The errors and aduersaries vnto this truth.

Wicked then are all opinions, and assertions, contrarying and crossing this truth: as;

^a D. August. de Trin. l. 1. c. 1.

^b v. agdeburg eccl. hist.

gen. 4. c. 1.

^c Beza. ep. 60

^d Iren. l. 1. c. 23

^e Nic. l. 18. c. 53.

^f August. con. Fa. l. 15. c. 16

^g Antonia. ut

13. c. 5. c. 23

^h Theod. Ter

ⁱ August. de Fide. c. 32, 33

That the Father, in his deity, not the Sonne, in his humanity, did suffer: which error the Patripassians did hold ^a.

That Christ, aswell in his diuinity, as in his humanity, suffered for mankind: an error of Apollinaris of old ^b, and of Iulianus, and Andreas Musculus, of late yeares ^c.

That the whole and holy Trinity was crucified; as said Petrus Antiochenus.

That Christ really and indeed, hung not on the crosse: for his passion was in shewe onely, said the Cerdonites ^d, the Euticheans ^e, and the Manicheans ^f: and another man, saide the Theopaschits ^g, and the Basilides ^h, yea the very Devils, and not Christ, said the Manichies ⁱ, suffered, and hung one the crosse.

That the whole passion of Christ is to be vnderstood allegorically, and not according to the letter; as the Familie of Loue doe thinke ^k.

^k H. N. Instr.

ar. 4. sent. 17.

^l 29.

^m Witnes Tho

Aquin. on. 1.

Pet. 3.

ⁿ Iesuits Cat.

1. booke, c. 10

^o Niceph. l. 18

c. 53.

^p Lonic, Tur.

hist. rom. l. 1. c. 1

That Christ on the crosse hath suffered for the redemption of mankind, and shall suffer againe for the saluation of the Deuill; such heretikes there haue bin ^l; as Iesus, but shall againe suffer as Iesus Christ (which was one of *Francis Ket* his heresies, for which he was burned; ^m) for men, but one mother

ⁿ is the Sauour of women, a most execrable assertion of Postellus, the Iesuite ^o.

The fantasies of the Iacobites ^p, and Turkes ^q.

The popish doctrine touching the Masse, prayers vnto Saints, Pardons, and purgatory, which make the passion of Christ either of none effect, or to put away but originall sinne onely ^r.

^r See art. 22.

^s 31.

^t Test. Rhem.

in Rom. 8. 17

^u Ibid. in Col

2. 24.

That albeit our Sauour hath suffered for all men in general: yet both each man must suffer for himselfe in particular; and the workes of one man may satisfie the iustice of God for another: which are popish errors.

That Christ died not for the sins of all men; and that some finnes

sinnes are so filthy, and enormous, as Christ his blood vpon true repentance of the delinquents part, cannot wash them away: which was Kains^e, Fr. Spiras^e, and other desperate persons error. Gen. 4.¹
Hist. Fr. Spir

That whatsoever is written touching Christ his sufferings, must in vs, and wirth vs bee fulfilled; the false doctrine of H.N.^u. ^u Proph. of
the Spir. cap.
19. sent. 3.

3. Article.

Of the going downe of Christ into Hell.

As Christ died for vs, and was buried: so also is it to be beleueed, that he went downe into Hell.

The Propositions.

Christ went downe into Hell.

The prooffe from Gods word:

SVndry be the texts of Scripture for Christ his descension into Hell.

Mine heart was glad (saith *David*^a, a figure of Christ) & my glory reioyced, my flesh also shall rest in hope. For why? Thou shalt not leaue my soule in hell. ^a Psal. 16. 10.
11.
Act. 2. 26, 27.

O Lord my God, I cryed vnto thee, and thou hast healed me. Thou Lord hast brought my soule out of hell.

I will thanke thee, O Lord my God, with all my heart; and will praise thy name for euermore. For great is thy mercy towards me; and thou hast deliuered my soule from the nethermost hell^c. ^b Psal. 30. 3, 4.

^c Psal. 86. 13.

In that he ascended, what is it but that he had also descended first into the lowest part of the earth? Hee that ascended is euen the same that ascended, farre aboue all heauens, that he might fill all things^d.

O death where is thy sting? O hell, where is thy victory? also that Christ went downe into Hell, 'all sound Christi- ^d Eph. 4. 9, 10
1. Cor. 15. 55

^f He descended into hell. Symbol. Apost. Athan. & Confess. Melv. 3. c. 11 Ba. ar. 1. Aug. ar. 3. Suericia. ar. 22.

ans both in former dayes^f, and now living^g, doe acknowledge; howbeit in the interpretation of the article, there is not that consent as were to be wished: some holding that Christ descended into Hell.

1. As God onely, and not man; as they doe which say, how Christ descended powerfully, and effectually, but not personally into hell, and that the deity exhibited it selfe, as it were present in the infernall parts, to the terror of the diuell, and other damned spirits.

2. As man onely; and that as some thinke, in body onely, as when death as it were preailed ouer him lying in the graue; as others deeme, in Soule onely, when he went vnto the place of the reprobate, to the increasing of their torments.

3. As God and man in one person; as they doe which affirme that Christ in body, and soule, went, some thinke, as it were into Hell; when vpon the Crosse, and els where he suffered the terrors and torments prophecied of *Esa* 53. v. 6. 10. *Psal* 116 v. 3. and mentioned, *Matth*. 26. v. 38. or 27. v. 46. *Luk*. 22. v. 43. some say euē into Hell (the very place destined for the Reprobate) which he entred into the very moment of his Resurrection, at which time hee shewed and declared himselfe a most glorious conqueror both of death, and Hell, the most powerfull enemies.

Errors and aduersaries vnto this truth.

But till wee know the nature, and vndoubted sense of this article, and mystery of religion, perlist wee aduersaries vnto them which say:

That Christ descended not into hell at all, calling this article an error, and a fable, as Carleile doth.

That Christ, being dead, descended into the place of euermourning torments, where in soule he indured for a time the very paines which the damned spirits, without intermission doe abide. *Bannisters* error.

That Christ aliue vpon the crosse, humbled himselfe, *2. que ad inferni, tremenda tormenta*, euē vnto the dreadfull torments of hell:

^a Carleile against D. Smith. p. 18. 77.

^b Trent. of Banisters error.

hell: endured for a time those torments, *quales reprobi in eternum sensuri sunt*, which the reprobates shall everlastingly suffer in hell: even despaiied of Gods mercy, finding God at this time, *Non Patrem, sed Tyrannum*, not a Father but a Tyrant: and overcame despaire by despaire; death by death, hell by hell; and Satan by Satan: suffered actually all the torments of hell for our redemption, and descended into the heaviest torments that Hell could yeeld: suffered the torments of hell. The second death. Abiection from God: and was made a curse, that is, had the bitter anguish of Gods wrath in his soule, & body, which is the fire that shall never be quenched.

That Christ personally in soule went downe into Lake Lymbo, to fetch from thence as *Cainus*, to lose from thence, as *Uxor* he saith; the soules of our forefather, which after his death (as the Papists dreame) were shut vp in the close prison of Hell!

That Christ by his descension hath quite turned Hell into Paradise: Confutes the Iesuits error.

4. Article.

Of the Resurrection of Christ.

Christ did truly arise againe from death, and toke againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature: whereunto hee ascended into heaven, and there sitteth untill hee returne to iudge all men at the last day.

The Proposition.

1. Christ is risen from the dead.
2. Christ is ascended into heaven.

3. Christ shall come againe at the last day, to iudge all men, even the quicke and the dead.

Proposition

Christ is risen from the dead.

The prooffe from Gods Word.

Thou wilt not suffer thine holy one to corrupt. After his resurrection he shall rise again. Marke 9. 31. Luk. 9. 22. Job 19. 25.

The resurrection of Christ may easily be prooued from the holy Scriptures, in which it is euident, first, that Christ should; and next that he did rise from death vnto life, both by his appearing to *Mary Magdalene*, to diuers women; to two, to tenne; to all the disciples; to more then 500. brethren at once; to sundry persons by the space of 40. dayes together; and by the testimony also of the Apostles, *Peter* &

A truth both beleued, and acknowledged by Gods people from age to age.

Luke 24. 13, 15, 30, 31. Ioh. 20. 19, 21. 1. Cor. 15. 6. A. 13. A. 13. 2. 2. A. 17. 2, 3. Rom. 10. 9. 1. Cor. 15. 4, 5, & c. I. Symbol. Apost. Athan. Nicen. Confess. Helmer, 1. r. 11. & 2. c. 11. Basil. ar. 4. Bohem. c. 6. Gal. ar. 15. 16. Belg. ar. 20. August. ar. 3. Sueric. ar. 2. Harmon. confess. praf.

Errors and aduersaries vnto this truth.

The Sadducees say there is no resurrection. Mar. 12. 23. they deny there is any resurrection. Luk. 20. 27. they say there is no resurrection, neither angel, nor spirit. A. 23. 8. How say I among you, that there is no resurrection of the dead. 1. Cor. 15. 12. Epiphanius 4. August. contra Faust. l. 4. c. 16. Mar. 12. 13, 15. Iud. Cap. 1. diuino. r. 10. 1. r. 11. & 2. c. 11. Basil. ar. 4. Bohem. c. 6. Gal. ar. 15. 16. Belg. ar. 20. August. ar. 3. Sueric. ar. 2. Harmon. confess. praf.

Vtterly false then, and vnchristian is the opinion of those men.

Which vtterly deny the resurrection of any flesh, as did the *Saducees*, the false Apostles, *Simon Magus*, and the *Manichees*.

Which would acknowledge the resurrection of Christ, as would not, nor will the *Jewes*, nor hereticke *Hamant*, nor *David George*, one of whose errors was, that the flesh of Christ was dissolued into ashes, and so rose no more.

Which affirme (as did *Cornelius*) that Christ shall rise again, but yet is not risen.

Which say, how our Saviour, after his resurrection, was so

deified, as he retained no more the pain and properties of his body, and soule; nor the union of both natures, but is pure God. So thought the Schwarmfeldians.

Which take the Resurrection of Christ to be but an allegorie and no true, and certaine history, as do the Familie of Loue.

2. Proposition.

Christ is ascended into heauen.

The prooffe from Gods word.

In saying how Christ with his body is ascended into heauen, and there sitteth, and abideth, we doe agree with the Prophets, Evangelists, and Apostles, with the ancient fathers, and Gods people our brethren, throughout all Christendome.

The errors and aduersaries vnto this truth.

But we altogether dissent.

For Hamant, the English heretike, which denyed the ascension of Christ.

Also from Ket, the heretike and Apostate, which likewise denyed our Sauours ascension, affirming that his humane nature is not in heauen but in Indes, gathering a Church of people.

Also from the Germaine Vbiquitaries, and Papists, they saying that Christ as man, is not onely in heauen, but in earth too at this instant, wherefoeuer the deity is, these affirming the humane nature of Christ is, wherefoeuer the sacrament of the Alter is administrated.

Also from the Montanists, Cataphrygians, and Carpocratians, who held how Christ not in body but in soule ascended into heauen.

From the Papists, who say that Christ ascended into heauen, carried

2 Catech.
Trid. in
Synod. v.
ba. descendit.
ad inferos, &
ascendit ad
celos,
Vaux catech.
c. 1.

Test. Rhem.

an. marg. p.

633.

D. Ma. J. J.

In Euang. in 11

scip. J. J.

Dom. & inter

pist. D. J.

Ascendit Dom.

J. J.

J. J.

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carried with him the foules, which he loosed from captivitie,
and bondage of the diuell, such the foules of the world, be-
fore that time not in heaven, but in bondage of the diuell.
And I say, that he hath taken him into heaven, which think that
our Saviour carried with him into heaven the faithfull people,
in soule and body, raised at his resurrection.

Proposition

Christ shall come againe at the last day, to iudge all men, even
the quicke and the dead.

The prooffe from the word God.

God announced Iesus of Nazareth with the holy Ghost, and
with power, & said him God raised up the third day, &c. And
he commended him to the people, and to refuse,
that it is he, that is ordained of God a Iudge of quicke, and
dead, saith S. Peter.

God shall iudge the world by Iesus Christ.
Iesus Christ shall iudge the quicke and dead at his appea-
ring, and in his kingdome, &c. I therefore stand up for me:
the quicke of righteousness, which the Lord, the righteous
Iudge shall giue mee at that day, and not to mee onely, but
to all them also that love his appearing, saith S. Paul.
The Iudge standeth before the doore, & saith,
Whom thinke you shall I receive into my house, and
faithfully confesse.

Errors and adversaries unto this truth.
To the other side both they abroad, and we at home, ab-
horre them for their opinions, which said, they
There shall be no generall iudgement at all, as did the Mani-
chees, and do the Atheists.
That the diuels, and the most vngodly, some of them, and
namely, the Gnostics, as in 1911, do call God for mettle, and
forgive.

consequencia say the Turkes ^b, yea of all them, say the Originists ^c, and Catapaptists ^d shall be saved.

That the wicked shall not bee iudged at all, but shall dye as the brute beasts, and nyshterise againe in body, nor come vnto iudgement. *An error of the Family of Loue* ^e.

That Christ shall not be the future Iudge; so thought both *Dauid, George, Coppinger*, and *Arbington*. For that *George* iudged himselfe to bee Iudge of the whole world ^f, and *Coppinger* and *Arbington*, published how *William Hacker* was come to iudge the world, and themselves to be his angels for the separating the sheepe from Goats ^g.

That besides Christ, the Pope is iudge of the quick, & dead; *An error of the Papists* ^h.

That, afore the iudgement there shall be a golden world; the godly, and none besides, enioying the same peaceably, and gloriously, as the Iewes imagine ⁱ.

That the Beliefe touching the general iudgement of Christ, once the liuing, and dead, is a doctrine mysticall, or a mystery (no history); as H. N. teacheth.

That the righteous are already in godly glory, and shall from henceforth liue euerlastingly with Christ, and raigne vpon the Earth, as the Family of Loue holdeth.

5. Article.

Of the holy Ghost.

The holy Ghost, proceeding from the Father, and the Sonne, is of one substance, maiesty, and glory, with the Father, and the Sonne, very, and eternall God.

The proposition. 8.

1. The holy Ghost is very, and eternall God.

2. The holy Ghost is of one substance, maiesty, and glory with the Father and the Sonne.

3. The

Pol. of the
Turkes Emp. c

23.

August. conu.

ar. 17.

d Bulling.

cont. Catapap.

l. 1. tract.

e Display of

the Fam. H. &

Hist. Dauidis

Georg.

f Conspir. for

prison. Re-

for p. 47. 55.

Arthing. sed.

Extr. aug. de

sent. Excom.

Canonis. &

3. 4. q. 7.

g Confid. Aug

ar. 17.

h H. N. in his

Instru. pref.

sent. 5.

i H. N. Ibid.

sent. 1. ar. 8.

sect. 3. and in

his 8. E. 1. c.

3. sect. 1. Alent

confes. in the

Display.

amyc d

8. ar. 1.

8. ar. 1.

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8. ar. 1.

8. ar. 1.

3. The holy Ghost proceedeth from the Father and the Sonne.

1. Proposition.
The holy Ghost is very and eternall God.

The prooffe from Gods word.

THe holy Ghost to be the very, and eternall God, the Scriptures teach vs. For he is the Creator of all things. In the beginning God created the heauen, and the earth, &c. And the spirit of God moued vpon the waters. O Lord, how manifold are thy workes, &c. If thou hide thy face, they are grieved, if thou take away their breath, they dye, and returne to their dust: if thou send forth thy spirit, they are created. Ergo the Holy Ghost is God.

Christians are to be baptized in the name of the Holy Ghost, as well as of the Father, and the Sonne. Therefore is he very God.

Ananias lied vnto God; and Sapphira tempted God, when both he lied vnto the Holy Ghost, and she tempted the spirit of the Lord.

As God, he chooseth, assigneth, and sendeth forth men for the ministry of the Gospel; as God hee decreeth orders for his Church and people, and as God he is to be inuocate, and prayed vnto, as well as the Father, and the Sonne.

Vpon this, and the like words, I beleue in the Holy Ghost; I beleue in the holy Ghost, the Lord and giuer of life; the Catholike Faith is this, that we worship one God in Trinity, and Trinity in Vnity, &c. The Father is God, the Sonne is God, and the holy Ghost is God. And yet they are not three Gods, but one God, &c. say the ancient Fathers which also is the Faith and confession of all Gods people at this day.

The errors, and aduersaries vnto this truth.

This maketh to the condemnation of the Pneumatomachies, whereof

Gen. 1.1.
Eph. 1.10.
Psalm 104.24.
Math. 28.19.
Act. 5.3.4.9.
Act. 13.2.4.
Act. 15.28.
1 Cor. 12.13.
13.
Symb.
Apost.
Symb. Nicen.
Symb. Atha.
Confesse.
Helv. ar. 6. &
a. c. 1. Basil. ar.
1. Bohe. c. 3.
Belg. ar. 8.
August ar. 1.
Witemb. c. 1.
Sueuice, ar. 1.
Gal. 6. Harn.
confess. p. 21.

whereof,

Some impugn the deity of the holy Ghost, as did in old time; *Semipelagius* and *Phetius* of late yeares, *Serius*, *Ochinus*, abroad; and *Francis Ken*, *Hannus*, and certaine Brownists, among vs at home: Some affirme the holy Ghost to be but a meere creature, as did Arius, the Semiarrians, the Macedonian heretikes, the Tropickes, *Ochinus*. Some haue assumed the stile, and title of the holy Ghost vnto themselves; as did *Simon Magnus*, *Montanus*, and *Mans*.

Some haue given the title of the holy Ghost vnto men, and women; so.

Hierax said, that *Melchisedech* was the holy Ghost.

Simon Magnus tearmed his Helene the holy Ghost.

The Helchelaite saide, the holy Ghost was a woman, and the naturall sifter of Christ.

Many Papists, and namely the Franciscanes, blush not to say, that *S. Francis* is the holy Ghost.

Proposition.

The holy Ghost is of one substance, maiesty and glory with the Father, and the Sonne.

The prooffe from Gods word.

The holy Ghost effected the incarnation of Christ, teacheth all things, leadeth into all truth, giueth viterance to his seruants, and gifts vnto his people, placeth rulers in the Church, and ouersers to feede the flocke of God; sealeth the Elect vnto the day of redemption, asuel as the Father, and the Son, and these three, viz. the Father, the Word, and the holy Ghost are one. Therefore is the holy Ghost of one substance, maiesty and glory with the Father, and the Sonne.

And this was the beliefe of the ancient Fathers.

Ibeleue (say they) in the holy Ghost, the Lord and giuer of life, &c. who with the Father and the Son together is worshipped

Epiph.

Vinc. Lyr.

adver. her.

Beatepist.

Zanch. de 3.

El. 1. 4. 2. 1.

Barne at

Norwich, 14.

Jan. 1. 38.

Holinsht

chro. fol. 1. 197

Who whis-

per in cor-

ners that we

must not be-

leeved in the

holy Ghost,

saith Bedwel

writing a-

gainst Colner

p. 102.

Theod. 1. 5.

c. 10.

Philast.

Sor. l. c. 27

Athan.

Zanch. de

Elpar. l. 1. c. 9

p. 102.

Euf. 1. 5. c. 18

Chry. de 1. 5.

Epiphani.

Epiphani.

Epiphani.

Alcar. Fr. 1.

Mat. 1. 13.

20

Lu. 1. 35.

Ioh. 14. 26.

Ioh. 16. 13.

Ad. 1. 4.

1. Cor. 11. 3.

Act. 26. 28.

Eph. 4. 30.

1. Ioh. 5. 7.

Symb. Nic.

shipped, and glorified, who spake by the Prophets 1.

1. Symb. Ath.

The Godhead of the Father, of the Sonne, and of the holy

1. Confes. H. 1.

Ghost is all one; the glory equal, the maiesty coeternal. Such as

3. Basil ar. 1.

the Father is, such is the Sonne, and such is the holy Ghost, &c.

3. Basil ar. 1.

And in this Trinity none is afore or after other, none is grea-

3. Basil ar. 1.

ter or lesse then another: But the whole three persons be coe-

Gal. ar. 1. 1.

ternall together, and coequall 2.

ar. 1. Aug. ar.

The very same doe all reformed Churches beleeve, and

1. Wicomb. c.

confesse 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

The errors, and adversaries unto this truth.

1. 1. 1. 1.

1. 1. 1. 1.

The premises doe make

1. 1. 1. 1.

Against the Trethcites, which affirme the holy Ghost to bee

1. 1. 1. 1.

inferior vnto the Father 1.

1. 1. 1. 1.

Against the Arrians, who said the holy Ghost was inferior

1. 1. 1. 1.

to the Sonne.

1. 1. 1. 1.

Against the Macedonian heretikes, who helde the holy

1. 1. 1. 1.

Ghost to be but a minister, and servant of the Father, and the

1. 1. 1. 1.

Sonne: yet of more excellent maiesty, and dignity then the

1. 1. 1. 1.

Angels 1.

1. 1. 1. 1.

Against many erroneous spirits, which deliuer the holy

1. 1. 1. 1.

Ghost to be nothing els but,

1. 1. 1. 1.

The motion of God in his creatures, as did the Samosate-

1. 1. 1. 1.

nians 1.

1. 1. 1. 1.

A bare power, and efficacy of God working by a secret in-

1. 1. 1. 1.

spiration; as the Turkes 1; and certaine English Sadduces doe

1. 1. 1. 1.

imagine 1.

1. 1. 1. 1.

The Inheritance allotted to the faithfull 1; and the being

1. 1. 1. 1.

or vertuous estate of Christ 1, as dreameth H.N.

1. 1. 1. 1.

The affection of charity, or Loue within vs; an error of Pe-

1. 1. 1. 1.

trus Lombardus 1.

1. 1. 1. 1.

Gods loue, fauour and vertue, whereby hee worketh in his

1. 1. 1. 1.

children; so thought Origen 1, and Serapion 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. 1. 1. 1.

1. Proposition.

The holy Ghost proceedeth from the Father, and the Sonne.

The prooffe from the word of God.

The proceeding of the holy Ghost from the Father, and the Sonne, wee gather from the holy Scripture, which teacheth how

The Father sendeth the Comforter, which is the holy Ghost, in the name of the Sonne, and the Sonne sendeth the comforter, the spirit of truth from the Father, he proceedeth of the Father, and is sent of the Sonne.

So with vs, say the ancient Fathers, and Christians.

He proceedeth from the Father and the Sonne.

The holy Ghost is of the Father, and of the Sonne; neither made, nor created, but proceeding. So there is one Father, not three Fathers; one sonne, not three sonnes; one holy Ghost, not three holy Ghosts, which is the faith of the moderne Christians.

The adherentes unto this truth.

This discovereth all them to be impious, and to erre from the way of truth, which hold and affirme

That the holy Ghost proceedeth neither from the Father, nor the Sonne, but is one, and the same person that Christ is, as the Arians doe.

That the holy Ghost proceedeth from the Father, but not from the sonne; as at this day the Grecians, the Russians, the Moscovitses, maintaine.

That there is a double proceeding of the holy Ghost; one temporall, the other eternall; an error of Peter Lombard, uncontroled hitherto, and therefore well liked of the Papists.

^a Ioh. 14. 26

^b Ioh. 15. 26.

^c Ibid.

^d Ioh. 16. 7.

^e Symb. Nicen.

^f Symb. Athan.

^g Confesse. Helv.

^h 1. c. 3. Gal. 5.

ⁱ 3.

^j Belg. 2. c. 12.

^k Witten. c. 3.

^l Suevica. 2. c. 12.

^m Basil. serm. de sp. S.

ⁿ Russe Commonweale, c. 12.

^o Guagnin. de relig. Moscov.

^p Father. de relig. Moscov.

^q T. Sen. l. 1.

^r distinct. 14.

6. Article.

Of the sufficiency of the holy Scripture for saluation;

Holy Scripture containeth all things necessary for saluation: so that whatsoever is not read therein, nor may be proued thereby, is not to be required of any man, that it should be beleued as an article of the faith or be thought requisite necessary to saluation. In the name of the holy Scripture, wee doe vnderstand those Canonick booke of the old and new testament, of whose authority was neuer any doubt in the Church.

Of the names and number of the Canonick booke.

Genesis.

Exodus.

Leuiticus.

Numbers.

Deuteronomium.

Iosua.

Judges.

Ruth.

The 1. Booke of Samuel.

The 2. Booke of Samuel.

The 1. Booke of Kings.

The 2. Booke of Kings.

The 1. Booke of Chronicles.

The 2. Booke of Chronicles.

The 1. Booke of Esdras.

The 2. Booke of Esdras.

The Booke of Esther.

The Booke of Iob.

The Psalmes.

The Proverbs.

Ecclesiastice or the Preacher.

Canticles or Song of Solomon.

4. Prophets the greater.

12. Prophets the lesse.

And the other booke (as Hierome saith) the Church doth reade for example of life, and instruction of manners; but yet doth it not apply to stablish any doctrine, such are these following.

The

The 3. Booke of Esdras.

Baruch the Prophet.

The 4. Booke of Esdras.

Song of the 3. children.

The Booke of Tobias.

The Story of Susanna.

The Booke of Iudith.

Of Bel, and the Dragon.

The rest of the Booke of Hester.

The Prayer of Manasses.

The Booke of Wisdom.

The 1. Booke of Maccabees.

Iesus the Sonne of Sirach.

The 2. Booke of Maccabees.

All the Bookes of the new Testament, as they are commonly received, we doe receive, and accompt them for Canonically.

The Propositions.

1. The sacred Scripture containeth all things necessary (to be knowne, and beleueed) for the saluation of man.
2. All the bookes in the volume of the Bible are not Canonically, but some, and namely those here species, are
3. The 3. & 4. Bookes of Esdras, the Booke of Tobias. &c. are Apocryphall.
4. Of the new testament all the Bookes are Canonically.

1. Proposition.

The sacred Scripture containeth all things necessary (to be knowne, and beleueed) for the saluation of man.

The prooffe from Gods word.

THe holy Scriptures to be sufficient to instruct vs in all things necessary, to be knowne and beleueed, for mans saluation, the word of God teacheth.
 Ye shall put nothing vnto the word which I command you, (saith the Lord) neither shall ye take ought therefrom.
 Whatsoeuer I command you take heed you doe it: thou shalt put nothing thereto, nor take ought therefrom. Thou shalt

shalt not turn away from it to the right hand, nor to the left, that thou wilt prosper whilest thou shalt be so.

• Ios. 1. 7.

Euery word of God is pure, &c. Put nothing vnto his words: least he reprooue thee, and thou be found a lyar.

• Pro. 30. 5, 6

These things are written that ye might believe, &c. and that in believing ye might haue life through his Name.

• Ioh. 20. 31.

The whole Scripture is giuen by inspiration of God, and is profitable to teach, to imbrooue, to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect vnto all good works.

1. Tim. 3. 16

5. 7.

18 Reuel. 22.

2. 9.

H Confel.

elv.

1. ar. l. 4. & 20

1. B. fil. ar. 10

Bohem. c. 1.

Gal.

ar. 2. 4. 5. Bel.

ar. 7. Saxon ar.

1. Wittemb. c.

30. Suez. ar. 1.

If any man shall adde vnto these things: God shall adde vnto him the plagues, that are written in this booke: and if any man shall diminish of the words of this booke, God shall take away his part out of the booke of life, and out of the holy City, and from those things which are written in this booke.

Herevnto Gods people both alwayes haue, and at this present doe subscribe.

The Errors and aduersaries vnto this truth.

Therefore aduersaries be we to all aduersaries to this truth: especially

To such as scorne, and contemptuously reiect the booke of God, as both did the Circumcellians, which defaced, and burnt the holy Scriptures, and Pope Deo the tenth, who tearmed the holy Gospell, A fable of Christ: and doe the prophane Atheists.

• Aug. contra

Pet. l. c. 27.

• Apol. Steph

fol. 3. 58.

• Nath. in

Christ

his teares, p.

39. 2.

• Hist. Da-

midia.

Georg.

• Lindan. l. 1.

c. 10.

• Buling. cont

Carabap. l. 1.

Also to such as debase the credit and estimation of the holy Scriptures, as *David George* did: and both do the papists, who haue an opinion that the Scriptures of God are not sufficient to instruct mankind vnto salvation: and the Anabaptists, which deeme not the holy Bible to be the word of God, with the Family of Love, in whose bookes nothing is more frequent then the tearning of Gods reuerend ministers, and preachers, Scripture tearned.

Also to them which with Gods word doe equall their owne doctrines.

doctrines, Injunctions, precepts, and Traditions, as doe the Papists. For of their doctrine, say the Rhemists: what (beuer the lawfull Apostles, Pastors, or Priests of Gods Church preach in the vnitie of the same Church (meaning the new Church of Rome) is to be taken for Gods owne word ^a. To the same purpose, but more blasphemously Stapleton: As the Iewes were to beleue Christ: so are we simply, and in every thing to beleue the Church (of Rome) whether it teacheth truth or errors ^b.

Whatsoeuer by the authoritie of the Church is commanded, ought of all men to bee esteemed as the very Gospel, saith Abbat Trithemius ^c, of Popish precepts and our English Rhemists. He that despiseth the Churches, or her lawfull Pastors precepts. And of their Traditions: He that refuseth Ecclesiasticall traditions, deserueth to be throwne out of the Church among the Heathen, as well as he which refuseth the Gospel, saith Didacus Stella ^d, and the Councell of Trent; with like affection of godlinesse and reuerence, embrace we, and worship the booke of the old, and new Testament, and Ecclesiasticall Traditions, saith the Councell ^e. The like opinion haue the Moscovites of Traditions ^f.

To them finally are wee aduerfaries, which aboue the Scriptures doe preferre their owne inventions, as did the Philosophers; whereof one said of Moses, That good man maketh a trimme discourse, but prooueth nothing; and the Grecians, to whom the Gospel is foolishnesse ^g; and imaginati-
ons, as did the Manichies ^h, Dauid George ⁱ, and doe the Turkes ^j, and Family of Loue ^k, or Traditions, as do the Papists, who more cruelly doe punish the violators of their owne Traditions, and ordinances, then they do the breakers of Gods commandements; or Statutes, Edicts, Iudgements, Proclamations, &c. proceeding from the braine of man, as Machiuaell doth, as his schollers.

21 Proposition.

*All the booke in the volume of the Bible are not Canonized;
but some are.*

D 3

That:

That some bookes, and namely those aboue mentioned, are Canonically, it hath bin granted by the best learned, and most godly of long time. And as all reformed Churches in the world are of the same iudgement with vs; so in their publike Confessions, some haue so accounted, and iudged of them as we doe ^a.

^a Confess.
Gal. ar. 9.
Belg. ar. 4.

Adversaries to this truth.

Therefore (to speake first of the Canonically bookes of the old Testament) much haue they offended, which either reiect all, or allowed but some of the bookes of the old Testament: of the former sort were the Seuerians, Basilides ^b, Carpocrates ^c, and the Manichies ^d; are the Catabaptists ^e: of the latter were sundry, wherof, Some receiued no more but onely the five bookes of Moses as the Sadducees.

^a Tritem. de
eccles. scrip.
^b Epiphani.
^c Epiphani.
^d Aug. de bo-
no perf. l. 2. c.
11.

^e Zuving. lib.
contra Cata-
bap.

^f D. Whit. de
S. Scrip. con-
tra Bellar. q.

1. c. 3.
^g Ruffe Com.
c. 23.

^h Cyril. Ca-
tech. 18.
ⁱ Terroul. de
pra. h. ret.

^k Beza in vita
Calv.

^l Whitak. de
S. Scrip. con-
tra Bellar. q. 1.

c. 3.

^a Can. 59.
^b Confess.
Gal. ar. 3.

Confess.
Belg. ar. 4.

Some, of all the bookes in the old Testament, reiect the works of Moses, and namely his foure last bookes; as the Moscovites ^g.

Some embraced the Law onely, and the Prophets; as the Samaritans ^h.

Some esteemed neither the Law, nor the Prophets; as the Apellicans ⁱ.

Some had in contempt the booke of the Canticles, as Sebastian Castellio ^k.

And some the booke of Job, as the Anabaptists ^l.

3. Proposition.

The third and fourth bookes of Esdras, the booke of Tobias, &c. be Apocrypha.

That diuers, and namely these bookes mentioned, are Apocrypha, we are neither the first that said; nor they alone which affirme the same. For so iudge of them did the ancient Council at Laodicea ^a, and doe the Churches reformed, and namely, in France ^b, and Belgia ^c.

Adver-

Errors and adversaries unto this truth.

So that they are to be held, and taken heede of, as Seducers, which vpon the Church would thrust, either other mens workes, and deuises, not comprised in the Bible, as would,

Some, the new Prophets, Barabas, and Barolf, of Basilides the Heretike ^a.

Some, the manifestations of Marcion the Heretike ^b.

Some, the mysteries of Manichie the Heretike ^c.

Others, Elaias Ascensorium, of Hierax the Heretike ^d.

Others the Gospel after the Egyptians, after S. Andrew, S. James the lesser, S. Peter, S. Bartholomew, the 12. Apostles, Barabas, Nicodemus, Thaddens.

The Canons of the Apostles, others.

Others, the Acts of S. Abdis, S. Andreas, S. Paul, Peter, Philip, Thomas.

Others the Reuelation of S. Paul, S. Iohn, Thomas.

Others, the bookes of the Anabaptists, of H. N. with Popish Legendes, and the like.

Or the bookes Apocrypha, within the volume of the Bible, as the Papiſts, who therefore anathematize, and curse so many as take them not for Canonick ^e.

^a Euseb. eccles. hist. l. 4. c. 8.

^b Tertul. de haeret.

^c Magdaburg. eccles. hist. c.

^d c. vii. Epiphani.

4. Proposition.

Of the new Testament all the bookes are Canonickall.

Although some of the ancient Fathers, and Doctors, accepted not all the bookes, contained within the volume of the new Testament, for Canonickall: yet in the end they were wholly taken and receiued by the common consent of the Church of Christ in this world, for the very word of God, as they are at this day, almost in all places, where the Gospell is preached, and professed.

Howbeit, we iudge them Canonickall, not so much because learned, and godly men in the Church so haue, and doe receiue, and

^e Conſil. Trid. ſeſſ. 4. décr. de Canon. ſcrip.

and allow of them; as for that the holy Spirit in our hearts doth testifie that they are from God. They carry a sacred and divine authoritie with them; and they doe also agree in all points with the other bookes of God in the old Testament.

Errors, and aduersaries vnto this truth.

Therefore in admitting all and euery of these bookes, and acknowledging them to be Canonickall, we demonstrate our selues to be against

Such as reiected all the new Testament, as did the Iewes, and our Matthew Hamant^a.

Such as allowed part, but not the whole new Testament; and these were of diuers sorts, whereof

Some allowed of the Euangelists, onely Matthew, as the Cerdenites^b, and Ebionites^c; others onely Luke, as the Marcionites^d, others, onely Iohn, as the Valentinians^e.

Some accepted onely the Acts of the Apostles, as the Tatians; others of all other bookes reiected the said Acts, as the Manichies^f, and the Seuerites^g.

Some of S. Pauls Epistles, tooke the Epistles vnto Timothy, and Titus onely to be Canonickall, as Marcion the heretike^h.

Some, as Apocryphal, refuse the Epistle vnto Philemonⁱ, others the Epistle vnto the Hebrewes, the Epistle of S. James, as Alchemerus^j; others the first, the second Epistles of Iohn with the Epistle of Iude, as Wigandus^k; others the Epistle vnto the Hebrewes, of James, the two last of Iohn, and of Iude, as Cardinall Caietane^l.

Some reiected the booke of S. Iohns Revelations, or the Apocalypse, as Heshusius^m: we are also against them which allowed neither the whole new Testament, nor those bookes wholly, which they embraced (as the Marcionites, who defaced all those places in the Gospel after Luke, and in the Epistles, which concerned either the diuinity, or humanitie of our

Sauour Christⁿ.

And lastly, are wee against them which receive the whole new Testament, but deface and put out such texts as mislike them

^a Holinsth. chro. fol. 1299.

^b Eusl. 3. c. 27

^c Iren. 1. 1. c. 16

^d Iren. ibid.

^e Idem. 1. 2. c.

^f 11.

^g August. lib.

de vit. cred.

^h Euseb.

ⁱ Iren. 1. 3. c.

^j 12.

^k Theodor.

arg. in epist.

Pauli ad Tit.

^l Alchemer. in

c. 2. epist. Ia.

^m Wigand.

Synag. 1. 5.

ⁿ See Whitak.

against W.

Rainolds c. 7.

^o Lib. de 600.

error. pontif.

^p Iren. 1. 2. c. 79

them; as the Turkes who scrape out whatsoever they finde touching the passion of Christ, alladging how it was added ^{p. Aul. 2.} purposely by the Iewes in derision of Christians ^{p. 50.}

7. Article.

Of the Old Testament.

1 The Old Testament is not contrary to the New. For both in the Old, and New Testament everlasting life is offered to mankinde by Christ, who is the onely mediator betweene God and man, being both God, and man.

2 Wherefore they are not to be heard, which saine that the old Fathers did looke onely for transitory promises.

Although the Law given from God by Moses, as touching Ceremonies, and Rites, doe not bind Christian men: nor the civill precepts thereof ought of necessity to be received in any Common wealth: yet not withstanding, no Christian man whatsoener is free from the obedience of the commandements, which are called morall.

The propositions.

1. The old Testament is not contrary to the new.
2. The old fathers looked for eternall happinesse, through Christ, as well as for temporall blessings.
3. Christians are not bound to all the observances of the Iudaicall ceremonies.
4. The Iudicall lawes of the Iewes are not necessarily to be received, or established in any common wealth.
5. No Christian man whatsoener is freed from the obedience of the Law Morall.

Proposition *That the old Testament is not contrary to the new.*

The prooffe from Gods word.

That the old Testament is not contrary to the new, it may be prooued by many inuincible arguments: yet it is most apparant, in that our Saviour Christ, very God and very man (as aboue art. 2. hath bin declared) is offered vnto mankind for his eternall saluation, by them both. For

We learne that there is one and no Christs moe in the new, and we learne the same in the old.

That Christ is the Sonne of God, in the new, we learne the same in the old.

That Christ is very man, in the new, we learne that hee should be so from the old.

That Christ was borne at Berthelem in the new, we learne that he should be so from the old.

That Christ was borne of a virgin in the new, we learne that he should be so from the old.

That Christ was honoured of wise men in the new, we learne that he should be so from the old.

That he rode vpon an Ass vnto Ierusalem, from the new, we learne that he should so doe, from the old.

That he was betrayed in the new, we learne that he should be so, from the old.

That he suffered not for his owne, but for our transgressions, in the new, we learne that hee should so doe, from the old.

In the new, that he rose againe from the grave, and in the old, that he should so doe.

And in the new, that hee ascended into heauen, and in the old, that he should so doe.

- * Ad. 3. 25.
- Gab. 3. 8. 10.
- * Gen. 22. 18.
- * Mat. 16. 16.
- Ad. 13. 33.
- * Gal. 3. 7.
- * Heb. 2. 14. 15.
- 16.
- * Efa. 11. 1.
- and 53. 3.
- * Mat. 2. 1.
- * Mich. 5. 2.
- * Marth. 1. 23.
- * Efa. 7. 14.
- * Math. 3. 11.
- * Efa. 60. 6.
- * Mat. 21. 1.
- * Zach. 9. 9.
- * Luke 19. 7.
- * Zach. 11. 14.
- * Ad. 8. 33.
- * Pet. 2. 24.
- * Efa. 53. 5.
- * Ad. 2. 19. 31.
- * Cor. 5. 4.
- * Marth. 12. 40.
- * Gal. 3. 13.
- * Ioh. 1. 17.
- and 3. 10.
- * Ephe. 4. 8.
- * Gal. 6. 1.

Errors and aduersaries vnto this truth.

We are then aduersaries to all them, which relect, as of reckoning, the old Testament, as did both old heretikes, as Basilides, Carpocrates, and the Manichees, and the new Libertines, who say the old Testament is abrogated^b.

2. Proposition.

The old Fathers looked for eternall happiness, through Christ, as well as for temporall blessings.

The prooffe from Gods word.

The olde Fathers to haue looked not onely for transitory promises, but also for eternall happiness, through Christ, the holy Scripture doth manifest.

S. Paul saith.

Brethren, I would not haue you ignorant, that all our Fathers were vnder the cloude, and all passed through the red sea, and did all eate the same spirituall meat; and did all drinke the same spirituall drinke: (for they dranke of the spirituall Rock that followed them; and the Rocke was Christ.)

By faith, Noe was made heire of the righteousnesse which is by faith.

By faith Moses, when hee was come to age, refused to be called the sonne of Pharaohs daughter, and chose rather to suffer aduersity with the people of God, then to enioy the pleasures of sinne for a season; esteeming the rebukes of Christ greater riches, then the treasures of Egypt: for he had respect vnto the recompence of the reward &c.

All these through faith obtained good report; and receiued not the promise, God providing a better thing for vs, that they without vs should not be made perfect.

Abraham reioyced to see my day, Abraham aboue hope beleeued vnder hope, that he should be the father of many nations.

Of which saluation the Prophets haue inquired; and feared.

This truth was neuer doubted of in the Church of God, and is publickly acknowledged by some confessions^a.

^a Heb. 1. 1. 13.
Saxons. 13.

The adversaries unto this truth.

They are not then to be heard, which thinke the Fathers, & faithfull people before Christ his time, hoped onely for temporall, & not for spirituall, & if for spirituall, yet not for eternall happinesse, as did many of the Jewish Architects, and Saduces^b, and doe the Family of Loue, which make the promises of happinesse, by temporall blessings to be accomplished in transitory life.

^a Psal. 53. 1.
^b Acts 23. 18.

Hence H. N. very strangely allegorizeth of the land of promise, when he calleth it, The good land of the spright, and concordable life, and saith that, The louely being, or nature of the Loue, is the life, peace, and ioy, mentioned, Rom. 14. 6. and the land of promise, wherein honey, and milke floweth, spoken: Exod. 3. 4. 13. Deut. 8. 6. This, and more a great deale to this effect hath H. N.

^a In his booke entit. The spir. land of peace.
c. 18. 9. 10. &
c. 23. 4.

3. Proposition.

Christians are not bound at all to the obseruation of the Iudaicall ceremonies.

The prooffe from Gods word.

^a Acts 10. 13.
^b Acts 15. 24.
29.
^c Gal. 2. 3. 4.
and 4. 10. 11.
Ephes. 2. 14.
15.

That neither the whole law ceremoniall of the Iewes, nor any part thereof is necessarily to be obserued of vs Christians, the wholly Scripture teacheth vs by Petrus vision^a, the Apostles decree^b, and by the doctrine of S. Paul^c.

As all belecue, so some Churches publickly acknowledge Coloss. 2. 16. the same^d.

30.
^d Confess. Gal.
and 3. Belg. an.
25.

Errors, and adversaries unto this truth.

In a wrong opinion therefore bethey, who are of minde, either that the law Ceremoniall wholly is to continue, and be iuse, or that part thereof is yet in force, and must be.

^a Act. 15. 2. 2.

The former of these was the opinion of the false prophetes^e the

the Cerinthians^b, the Ebionites^c, and is of the Jewes; Arme-^d Euseb.
nians, and Family of Loue^d; the latter is an error of our home^e Iren. l. 1. c.
Sabbatarians. For say they: 26.

The Sabbath was none of the Ceremonies, which were^f H N. euang.
justly abrogated at the coming of Christ^g. c. 17. scd. 4. 9.

When all Iewish things haue bin abrogated, onely (be their^h D. B. Sab.
very words) the Sabbath hath continued still in the Church in doctrine, 1.
his proper force, that it might appeare that it was of a nature booke, p. 11.
farre differing from themⁱ. ^j Ibid. p. 30.

Whereas all other things were so changed, that they were cleane taken away, as the Priesthood, the Sacrifices, and Sacraments, this day (meaning the Sabbath day) was so changed that it yet remaineth: which sheweth that though all the other were ceremoniall, and therefore, had an end: This Sabbath was morall, and therefore abideth still^k.

The Commandement (of Sanctifying euery Seauenth day, ^l Ibid. p. 47.
as in the Mosaicall decalogue) is naturall, morall, and perpetu- ^m Ibid. p. 7.
all (is their doctrineⁿ.)

4. Proposition.

*The Iudiciall lawes of the Jewes, are not necessarily to be recei-
ued, or established in any Common-wealth.*

The prooffe from Gods Word.

The truth hereof appeareth, by the Apostles decree; which^a Act. 15. 20.
sheweth whereunto: onely the Primitiue Church necessarily ^b 28. 29.
wastied. ^c Rom. 13. 1.

By the Apostles doctrine^d, which enioyneth Christians to ^e 1. Pet. 2. 13.
yeeld obedience vnto the ordinances of their lawfull Gouver- ^f 14.
ners, and Commanders whosoever.

By the Apostles example, and namely of the blessed S. Paul^g, ^h Act. 16. 37.
who tooke benefir, and made good vse of the Romane, and ⁱ Act. 23. 25.
Experiall lawes. ^j 8c.
^k Act. 25. 11,
^l 12.

Errors, and aduersaries vnto this truth.

This truth neither is, nor euer was oppugned by any Church. Only among our selues some thinke vs necessarily tied vnto all the Iudicials of *Moses*, as the Brownists. (For they say. The lawes Iudiciall of *Moses* belong as well vnto Christians, as they did vnto the Iewes^a.)

Others, that we are bound, though not vnto all: yet vnto some of the Iudicials, as holdeth T. C.^b, and *Philip Stubbs*^c.

5. Proposition.

No Christian man whosoeuer is freed from the obedience of the law Morall.

The prooffe from Gods word.

Thinke not that I am come to destroy the Law, or the Prophets, I am not come to destroy them, but to fulfill them. For truly I say vnto you (saith our Sauour Christ) till heaven, and earth perish, one iot or one tittle of the law shall not scape, till all things be fulfilled: whosoeuer therefore shall breake one of these least commandements, and teach men so, shall bee called the least in the kingdome of heaven, &c.^a

If thou wilt enter into life, keepe the commandements, &c. Thou shalt not kill, thou shalt not commit adultery, thou shalt not steale, thou shalt not beare false witness; Honour thy father, and thy mother^b.

Doe wee make the law of none effect, through faith? God forbid, yea, we establish the Law^c. Circumcision is nothing and vncircumcision is nothing; but the keeping of the Commandements of God^d. The publike confessions of the Churches of God in France^e and Belgia^f agree with this Doctrine.

Errors

Errors and adversaries unto this truth.

Whereby are condemned, as most wicked and unsound, the opinions.

Of the Manichies, who found fault with the whole Law of God, as wicked, and proceeding, not from the true God; but from the prince of darkenesse.

Of Brownist Glouer, whose opinion was, that Loue now is come in the place of the tenne commandements^b.

Of *Iohannes Iſlebius*, and his followers, the Antinomies, who will not haue Gods law to be preached; nor the consciences of sinners to be terrified, and troubled with the iudgements of God^c.

Of Banister (among our selues) who held how it is vtterly euill for the Elect, so much as to thinke, much lesse to speake, or heare of the feare of God) which the Law preacheth^d.)

^a Aug. cont.
Fust. epist.

^b 11. & 74.

^c Bredweb
detc & p. 119.
^d Sim Pauli
meth. par. 2.
de lege Dei,
p. 54.

^d Bannist.
error.

8. Article.

Of the three Creedes.

The three Creedes, Nicene Creede, Athanasius Creede, and that which is commonly called the Apostles Creede, ought thoroughly to be receiued, and beleueed. For they may be proued by most certaine warrents of holy Scripture.

The Proposition.

1. The Nicen, Athanasian, and Apostolicall Creedes, ought to be receiued, and beleueed.

2. The three Creedes, viz. The Ni. Athan. and of the Apostles, may be proued by the holy Scripture.

1. Propo.

1. Proposition.

The Nicen, Athanasian, and Apostolicall Creedes, ought to be received, and beleened.

THis Proposition the Churches of God, both anciently, and in these last dayes^a, doe acknowledge for true.

The Errors and aduersaries vnto this truth.

Therefore much out of the way of godlinesse are they, which tearme the Apostles Creede, A forged pacherie, as Barrowe doth^a, and Athanasius, Sathanasius Creede, so did Gregorius Paulus in Polonia^b, and the new Arrians, and Nestorians in Lituania^c.

My selfe some 28. yeares agoe, heard a great learned man, whose name vpon another occasion afore is expressed (to whose acquaintance I was artificially brought) which in priuate conference betweene him and my selfe, tearmed worthy Zanchius, a Foole and an Ass, for his booke de tribus Elohim, which refuteth the new Arrians; against whose founders, the Creedes of Athanasius, and Nicene were deuised. Him attentively I heard, but could neuer since abide for those words: and indeede I neuer saw him since.

2. Proposition.

The three Creeds, viz. the Ni. Athan. and of the Apostles, may be proued by the holy Scripture.

The prooffe from the word of God.

Than this assertion nothing is more true, For the Creedes, I meane these three Creedes, speake first,

Of one and the same God, whom we are to beleue is for essence but one^a, in persons three^b, viz. The Father, the Creator

^a Confess.
Helv. 2. c. 11.
Gal. 2. 5.
Belg. 11. 9.
Saxo. 22. 1.

^a Bar. disc. p. 76.
^b Genebr. l. 4. p. 2158.
^c Sarius chro. p. 329.

^a Deut. 6. 4.
Mal. 2. 10.
1. Cor. 8. 4.
Eph. 4. 1. 6.
^b Mat. 3. 17.
Gal. 4. 6.
Ziloh. 5. 7.

For^a, the Son, the Redeemer^d, the holy Ghost, the Sanctifier^e. *Psal. 134. 3.*
 Next of the people of God which we must thinke, and beleue^f *Esa. 53. 4.*
 is, *Rom. 5. 18.*

The holy^f, and Catholike Church^g,
 The Communion of Saints^h,
 Pardoned of all their finnesⁱ,
 And appointed to arise from death^j, and to enioy eternall
 life, both in body and soule^k. *Gal. 3. 13.*
Eph. 2. 16.
1 Iohn 3. 2.
1 Cor. 1. 32.
12.
1 Pet. 1. 3.
f Eph. 1. 3, 4.

& 2. 21. Col. 1. 22. & Esa. 54. 3. Psal. 87. 4. Act. 1. 8. &c. Eph. 2. 14. Reu. 5. 9. *h Eph. 4. 15.*
 1 Cor. 10. 16. Heb. 10. 25. 1 Iohn 1. 7. *i Esa. 44. 22.* Math. 18. 17. &c. Col. 2. 13. *k Ioh.*
 5. 18. 1 Cor. 15. Phil. 3. 21. *l Ioh. 6. 39.* 1 Pet. 1. 4. Reu. 21. 4.

The aduersaries vnto this truth.

Therefore we are enemies to all aduersaries of this doctrine,
 or any whit of the same in them comprised, whether they bee
 Atheists, Iewes, Sadduces, Ebionites, Trecheites, Antirinita-
 rians, Apollinarians, Arrians, Manichies, Nestorians, Origeni-
 ans, Turkes, Papiists, Familists, Anabaptists, or whosocuer.

9. Article.

Of Originall, or Birth sinne.

¹ Originall sinne standeth not in the following of Adam
 as the Pelagians doe vainly talke, but ² it is the fault, and
 corruption of the nature of euery man, that naturally is
 engendred of the off-spring of Adam, whereby man is very
 far gone from originall righteousness, and is inclined to e-
 uill, so that the flesh lusteth against the spirit, and therefore
 in euery person, borne into the world, it deserveth Gods
 wrath, and damnation.

³ And this infection of nature doth remaine, yea in
 them that are regenerated, whereby the lust of the Flesh,
 called in Greeke *νηπιον*. Which some doe expound, the

wisedome: some the Sensuall tie, some the affection: some the desire of the flesh, is not subiect to the law of God. And although there is no condemnation for them that beleue, and are baptised: yet the Apostle doth confesse, that Concupiscence, and Lust hath of it selfe the nature of sinne.

The Propositions.

1. There is Originall sinne.
2. Originall sinne is the fault, and corruption of the nature of every man, &c.
3. Originall sinne remaineth in God his deere children.
4. Concupiscence, euen in the regenerate, is sinne.

I. Proposition.

There is Originall sinne.

The prooffe from Gods word.

IN the holy Scripture we finde of Originall sinne, the cause, the subiect, and the effects: the cause thereof is *Adams* fall^a, partly by the subtil suggestions of the diuell^b, partly through his owne free-will: and the propagation of *Adams* his corrupted nature vnto his seede and posteritie.

Except a man be borne againe, he cannot see the kingdome of God, saith our Saviour Christ^c. As by one man, sinne entred into the world, and death by sinne, and so death went ouer all men: forasmuch as all men haue sinned, saith *S. Paul*^d. As new borne babes desire the sincere milke of the word, that ye may grow thereby, saith *S. Peter*^e. And *S. Iames*^f, Of his owne will begate he vs with the word of truth, that we should be as the first fruits of his creatures. And the fore-mentioned Apostle *Paul* againe^g: You that were dead in trespasses and finnes, &c. and were by nature the children of wrath, as well as others. But God, which is rich in mercy, through his great loue, where-with he loned vs, euen when wee were dead by finnes, hath quickned

^a Rom. 5. 12.

^b 1. Cor. 15. 21.

^c Gen. 3. 4.

^d 1. Cor. 11. 3.

^e 1. Ioh. 3. 3.

^f 1. Pet. 2. 2.

^g Iam. 1. 18.

^h Eph. 2. 1, 3, 4.

quickned vs together in Christ, &c.

The subiect thereof, is the old man, with all his powers, minde, will, and heart. For in the minde there is darknesse, and ignorance of God, and his will^b: and in the will and heart of man, there is concupiscence, and rebellious affections against the law of Godⁱ.

And the effects of this Birth, or Originall sinne, are first, actuall finnes, and they both inward, as vngodly affection; and outward, as wicked lookes, prophane speech, and diuelish actions^k; next, an euill conscience^l, which bringeth the wrath of God^m, deathⁿ, and eternall damnation^o.

All Churches of God beleue this, and some in their publicke confessions testifie so much^p.

^a Ioh. 8. 24. ^{Rom.} 7. 13. ^{Iam.} 1. 15. ^o Rom. 5. 18. ^p Confess. Helv. 1. ar. 8. & 2. c. 8. Basil. ar. 2. Bohem. c. 4. Gal. ar. 9. 11. Belg. ar. 15. August. ar. 1. Saxon ar. 2.

^b Mat. 12. 34.
^c Rom. 8. 7.
^d 1 Cor. 2. 14.
^e 1 Ioh. 3. 1.
^f & 5. 19, 30.
^g Math. 5. 29.
^h A. 2. 7. 39. and
ⁱ 15. 9.
^j Rom. 1. 21.
^k Iam. 1. 17, 14.
^l Mat. 15. 19.
^m 1 Ioh. 3. 21.
ⁿ Rom. 1. 18.
^o Col. 3. 1, 6.

Errors, and aduersaries vnto this truth.

Thus armed with authoritie, and forces from the word of God, and assisted with the neighbour Churches, we offer battell.

1. To the Iewes^q, Carpocratians^r, and Family of Loue^s, who flatly denie there is any originall sinne.

2. To the Papists, which say, that Originall sinne is of all the least sinne, and lesse then any veniall sinne.

Originall sinne is onely the debt of punishment for the sinne of Adam, and not his fault.

Originall sinne is not properly sinne: all this hath *Ruardus Tapperus*^t.

Such as are infected onely with Originall sinne, are free from all sensible punishment^u.

3. To *Florinus* and *Blastus*, who make God the author of sinne^x.

4. To the Sabbatarians among vs, who teach, that The life of God in Adam before his fall, could not continue without a Sabbath^y.

^q Fr. Lant. a Villa. nin. de formam. 2.
^r concion. 1. 1. c. 13.
^s Clem. Alex. Strom. lib. 3.
^t Display in Allens conf.
^u Tapp. ar. 2. de pec. Orig.
^v Th. Aquin. 4. dist. 16. q. 1. ar. 2.
^x Confess. Helv. 2. c. 6. ex. Iren.
^y Sab. doct. 1. booke. p. 15.

^a Ibid.

ⁱ Ib. 2. books,
pag. 182.

The Sabbath was ordained before the fall of *Adam*, and that not onely to preserve him from falling^h, but also that being holy and righteous still, he might have bin preserved in the favour of God; which D. B. deliuereth in his Sabbath doctrine.

5. We are also aduersaries to the like curiously affected, who enquire.

Whether it was Gods will, that *Adam* should fall?

Whether God enforced our first parents to fall?

Why God stayed not *Adam* from falling? &c.

2. Proposition.

Originall sinne is the fault, and corruption of the nature of every man, &c.

^a Confess.

Gal. ar. 10.

^b Confess.

Belg. ar. 15.

^c Rom. 5. 12.

16.

Confess. Aug.

ar. 1. Saxon. ar.

2. Witt. c. 4.

^d Rom. 3. 23.

and 7. 18.

Eph. 2. 3.

^e Confess.

Helv. 2. c. 8.

Gal. ar. 10.

Bohem. c. 4.

August. ar. 2.

Saxon. ar. 2.

Wittemb. c. 4.

^f August. de

pec. meritis, c.

1. 2. 3.

^g Display in

Allens conf.

^h Tertull.

ⁱ August.

^k August. de

heres.

The prooffe from Gods Word.

Originall sinne is not the Imitation of *Adam* his disobedience: For the Scripture speaketh of no such thing; neither doth Gods people so thinke, and some Churches, by their extant Confessions, with vs denie the same: as the Church in France^a, and the Low-countries^b: but it is, partly the Imputation of *Adam* his disobedience vnto vs^c, and partly the fault, and corruption of mans nature^d, as the Churches also acknowledge^e.

The errors and aduersaries vnto this truth.

Aduersaries vnto this truth, are,

The Pelagians^f, and Familie of Loue^g, who say that Originall sinne commeth not by propagation, but by Imitation, Such as ascribe Originall sinne in no sort vnto man, but either vnto God, as did the Hermogenians^h, or vnto the diuell, as did the Valentiniansⁱ.

The Manichies, who preached that this sin is another, and a contrary substance within vs, and proceeded not from our corrupted nature^k.

The

The Apollinarians, who held originall sinne to bee from nature^f.

The Papists, who affirme that some persons, and namely, the virgine *Mary*^g, is free from this Originall sinne.

3. Proposition.

Originall sinne remaineth in God his deere children.

The prooffe from Gods word.

I allow not that which I doe; for what I would, that doe I not, but what I hate, that doe I, saith *S. Paul*^a.

The flesh lusteth against the spirit; and the spirit against the flesh: so that ye cannot doe the same things that ye would^b.

Every man is tempted, when he is drawn away by his own concupiscence, and is enticed^c.

Dearely beloved, I beseech you, as strangers, abstaine from fleshly lusts, which fight against the soule^d.

Nothing is more true in the iudgement of Gods people^e,

Errors and aduersaries vnto this truth.

We stand therefore in this point,

Against the Papist, who say that Originall sinne was not at all, much lesse remained in Virgine *Mary*^a.

Against Giselbertus, whose doctrine is, that Baptisme once received, there is in the baptized no sinne at all, either originall or actuell^b.

Against the Familie of Lone, who affirme that the elect and regenerate sinne not^c.

Against the Carpocratians, whereof some boasted themselves to be every way as innocent as our Saviour Christ^d.

Against the Adamites both old^e and new^f, who said they were in so good a state as *Adam* was before his fall, therefore without originall sinne.

Against the Begadores in Almaine, affirming they were

F 3.

impecca.

^a Athanasius in
ear. Christi.
^b Concil.
Trid. sess. 5.
decr. de pec.
Orig. Alb.
Mig. c. 74. su-
per Euang.
Missus est,
&c. Paulus
de Palacio id
Math. c. 11. p.
463.

^a Rom. 7. 15.
^b Gal. 4. 17.
^c Iam. 1. 14.
^d 1. Pet. 2. 11.
^e Confes.
Helv. 1. ar. 8.
^f 8. Basil. ar. 1.
Gal. ar. 11.
Saxon. ar. 11.

^a Concil. Basil.
sess. 36. Test.
Rhem. annot.
Rom. 5. 14.
^b Giselb. lib.
algercat Sy-
nag. & eccles.
c. 8.
^c H. N. docu-
ment. sent. c. 2.
sect. 3. c. 13.
sect. 5.
^d Iren. 1. c. 24.
^e Epiphani-
us.
^f Sylv. hist. Bo-
hem. c. 47.

^a Carranza
summa Con-
cil.

impeccable, and had attained vnto the very top, and pitch of perfection, in vertue, and godlinesse.

4. Proposition.

Concupiscence, euen in the regenerate is sinne

Concupiscence in whomsoever, lusteth against the Spirit^a, fighteth against both the soule^b, and the lawe of the minde^c, and therefore (but that there is no condemnation to them which are in Christ Iesus^d, it bringeth death, and damnation^e. Mortifie therefore your members, which are vpon earth (saith S. Paul^f vnto the Colossians) fornication, vncleannes, the inordinate affection, euill concupiscence, &c. for the which things sake, the wrath of God commeth on the children of disobedience.

^g 1. Pet. 3. 11.

And vnto all Christians, S. Peter, I beseech you, as strangers, abstaine from fleshly lusts^h.

ⁱ Confess.
Helv.

^k c. Saxon, ar.
2. 10.

To the same purpose is both the doctrine, and Confessions of Gods people^k.

Errors, and aduersaries vnto this truth.

^l Confess.
Aug. ar. 2.

Therefore wee mislike their opinions, as vnfound, which say that concupiscence either is no sin at all; or but a veniall sin, the former was an assertion of the Pelagians^l, and is of the Papists: that latter was one of Glouers errors.

Francis, the Monke of Colen counted concupiscence no sin, but said it was as naturall, and so no more offensive before God, for man to lust, then for the Sunne to keepe his course.

^m Lomb. 1. 2.
diff. 32.

Petrus Lombardus saith, that concupiscence afore Baptisme is both a punishment, and a sin, but after Baptisme is no sinne, but onely a punishment^m.

ⁿ Catech.
Trid. praecep.
9.

The Church of Rome, both teacheth that the power of lusting is not, but the vse of wicked concupiscence, is euill, and numbred amongst most grievous sinnesⁿ; and decreeth how, Concupiscence is not sinne, but proceedeth from sinne, and incli-

inclinethto sinne^d.

Glouer, the Brownist saide that the intemperate affections of the mind, issuing from concupiscence, are but veniall finnes.

10. Article.

Of Free-will.

The condition of man, after the Fall of Adam is such that he cannot turne, and prepare himselfe by his owne naturall strength, and good workes, to faith and calling upon God, wheresoever we haue no power to doe good workes pleasant, and acceptable to God, without the grace of God preuenting vs, that we may haue a good will, and working with vs when we haue that good will.

The Propositions.

1. Man of his owne strength, may doe outward, and euill workes before he is regenerate.
2. Man cannot doe any worke that good is, and godly, being nor yet regenerate.
3. Man may performe, and doe good workes, when he is preuented by the grace of Christ, and reuoced by the holy Ghost.

1. Proposition.

Man of his owne strength may doe outward, and euill workes before he is regenerate.

The proofe from Gods word.

VV Ee deny not, that man, not yet regenerate, hath free will to doe the workes of nature, for the preferuati-

on.

^a Confess.
Hely. xicap. 9.
Aug. xix. 8.
Saxon. an. 344.
^b Gen. 6. 7.
^c Confess.
Hely. 2. c. 9. &
1. ar. 9. Bo-
hem. c. 4.

^a Simon
Pauli meth.
par. 2. dc
lib. Ar.
^b Aug. epist.
28.

one of the body, and bodily estate, which thing had, and haue the brute beasts; and prophane Gentiles, as it is also well obserued in our neighbour Churches^a; Besides man hath free will to performe the workes of Satan, both in thinking, willing, and doing that which euill is. For the imaginations of the thoughts of mans heart are euely euill continually^b; euill, even from his youth^c. A truth confessed by our brethren.

Adversaries to this truth.

A false persuasion is it therefore, that man hath no power to induce either his body to much as vnto outward things, as Lawe vnto dreamed^a; or his minde vnto sinne, as the Manichies maintained, affirming how man is not voluntarily brought, but necessarily driuen vnto sinne^b.

2. Proposition.

Man cannot doe any worke that good is, and godly, being not as yet regenerate.

The prooffe from Gods word.

^a Rom. 8. 7. 8. The wisdom of the flesh is enmity against God: for it is not subject to the Law of God, neither indeede can be. They that are in the flesh cannot please God.

^b 1. Cor. 2. 14. The naturall man perceiveth not the things of the spirit of God, for they are foolishnes vnto him, neyther can he know them, because they are spiritually discerned.

^c 1. Cor. 12. 3. No man can say that Iesus is the Lord, but by the holy Ghost.

^d 1. Cor. 12. 3. Wee are not sufficient of our selues to thinke any thing, as of our selues, but our sufficiency is from God.

^e 1. Cor. 12. 3. Without me ye can doe nothing, saith our Saviour Christ.

^f 1. Cor. 12. 3. Which is the confession of the godly reformed.

^g 1. Cor. 12. 3. *Adver.*

The adversaries unto this truth.

Adversaries unto this truth are all such as hold, that naturally there is Free will in vs, and that vnto the best things. So thought the Pharisees, the Sadducees, the Pelagians^a, and the Donatists^b: and the same affirme the Anabaptists^c, and Papists. For say the Papists

Man, by the forme and power of nature, may loue God, and haue all things^d.

Man hath free will to performe euery spirittuall and heauenly things^e.

Men beleene not but of their owne free will. It is in a mans free will to beleene, or not to beleene, to obey, or disobey the Gospell of truth preached.

The Catholike (popish) religion teacheth free will^f.

3. Proposition.

Man may performe, and doe good workes, when he is preuented by the grace of Christ, and renued by the holy Ghost.

The prooffe from Gods word.

In a man preuented by the grace of Christ, and regenerate by the holy Spirit, both the vnderstanding is enlightened, so that he knoweth the secrets and will of God; and the minde is altogether changed, & the body enabled to doe good workes.

To this purpose the Scriptures are plentifull.

I will put my lawe in their inward parts, and write it in their hearts^a.

No man knoweth the Father, but the Son, and he to whom the Sonne will reueale him^b.

Blessed art thou, Simon, the Sonne of Iacob, for flesh and blood hath not reueiled it vnto thee, but my Father, which is in heauen^c.

No man can say that Iesus is the Lord, but by the holy Ghost^d.

1. Cor. 12. 8.

2. Act 17. 9.

3. Phila. 13.

4. Rom. 8. 26.

5. 1. Cor. 12. 8.

6. 1. Cor. 12. 8.

7. 1. Cor. 12. 8.

8. 1. Cor. 12. 8.

9. 1. Cor. 12. 8.

10. 1. Cor. 12. 8.

11. 1. Cor. 12. 8.

12. 1. Cor. 12. 8.

13. 1. Cor. 12. 8.

14. 1. Cor. 12. 8.

15. 1. Cor. 12. 8.

16. 1. Cor. 12. 8.

17. 1. Cor. 12. 8.

18. 1. Cor. 12. 8.

19. 1. Cor. 12. 8.

20. 1. Cor. 12. 8.

To one is given by the spirit the word of wisdom; and to another the word of knowledge; by the same spirit; and to another faith, by the same spirit; and to another the gifts of healing; by the same spirit; and to another the operations of great workes; and to another prophetic; and to another, the discerning of spirits; and to another, diuersities of tongues; & to another, the interpretation of tongues: &c.

God he purifieth mans heart; worketh in vs both the will, and the deed; the spirit helpeth our infirmities; for we know not what to pray as we ought, &c. Such were some of you, but yee are washed, but ye are sanctified; but ye are iustified, in the name of the Lord Iesus, and by the spirit of our God.

Vnto yob it is giuen for Christ that not onely yee should beleue in him, but also suffer for his sake.

And this doe the Churches of God beleue, and confesse.

II. Article.

Of the Iustification of Man.

We are accounted righteous before God, onely for the merit of our Lord, and Sauour Iesus Christ, by faith, and not for our owne workes, or desertings.

Wherefore that we are iustified by faith onely is most wholesome doctrine, and very full of comfort, as is more largely expressed in the homilie of iustification.

The propositions.

1. Onely for the merit of our Lord &c.

2. Onely by Faith

3. Not for our owne workes, or de-

4. desertings

are we accounted
righteous before
God.

1. Prop.

1. Proposition.

Only for the merit of our Lord, and Saviour Christ, we are accounted righteous before God.

The prooffe from the word God.

BY Christ his blood onely we are cleansed.
He is the Lambe of God, which taketh away the sinne of the world^a.

^a Joh. 1. 29.

Wee are iustified freely by his grace, through the redemption that is in Christ Iesus^b.

^b Rom. 3. 24.

Wee are bought with a price^c, even with the pretious blood of Christ, the lambe vndefiled and without spot^d; which cleanseth vs from all sinne^e.

^c 1. Cor. 6. 20.

^d 1. Pet. 1. 19.

^e 1. Joh. 1. 9.

By his onely righteousness, we are iustified.

By the obedience of one many bee made righteous^f.

^f Rom. 5. 19.

Christ is the end of the Law for righteousness vnto euery one that beleueth^g. He of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption^h; and we are made the righteousness of God in himⁱ. And therefore from heauen we looke for the Saviour, even the Lord Iesus Christ^k.

^g Ibid. 10. 4.

^h 1. Cor. 1. 30.

ⁱ 2. Cor. 5. 21.

^k Phil. 3. 21.

Confess.

2. cap. 15.

And this is the faith, and confession of all Churches reformed^l.

Bohe. c. 6. Gal.

ar. 12. Belg. ar.

22. August. ar.

4. Wittemb. ar.

5. Suevica. c. 3.

Errors and aduersaries vnto this truth.

This truth is neither beleued, nor acknowledged

Of the Atheists, who are neither perswaded of the life to come, nor vnderstand the mysteries of mans saluation through the merits of Christ.

Nor of the Pharisees, and their followers, who think that by ciuill, and externall righteousness we are iustified before God^m.

^m Math. 5. 20.

Nor of Matthew Hamanⁿ, who held that man is iustified by Gods mere mercie without respect vnto the merits of Christ^o.

ⁿ Holinh.

oC bro. f. 11.

99.

cp. Iou'as
e'gg. doct. vir.
p. 97.

Nor of *Galeatus Martins*, which was of opinion, that all nations, and persons whosoever living according to the rules of nature, should be saued, and inherit euertlasting happinesse.

Nor of the *Turkes*, who thinke that so many as elcher goe on pilgri nage vnto Mecha, or do kisse the sepulchre of *Mahomet*, are iustified before God, and thereby doe obtaine remission of their sinnes.

4. *Lonic. Tur. hist. Com. 1. l. 2. par. 2. c. 14. 15. 18.*

5. *Display, in Allens confel.*

6. *Test. Rhem. an. Rom. 8. 17. 1. Ibid an. Col. 1. 24.*

7. *Vaux catech. c. 4.*

8. *Test. Rhem. an. Ioh. 13. 30.*

9. *Test. Rhem. an. marg. p. 1. 252.*

Nor of the Family or *Loues*: who teach by the shedding of Christ his blood; is meant the spreading of the Spirit in our hearts.

Nor of the *Papists* whose doctrine is, that
1. Though Christ hath suffered for all men in generall: yet not onely each man must suffer for his owne part in particular: but also that the workes of one man may satisfie for another.

2. They teach next, that sinnes veniall are done away, and purged by prayer, Almes-deeds, by the worthy receiuing of the blessed Sacrament of the Altar, by taking of holy water; knocking vpon the breast with holy meditation, the Bishops blessing, and such like, by holy water, and such ceremonies, sacred ceremonies, as.

Confiteor, tundo, confessor, pater noster, oro, of ow nature, and *Signor, edo, dono, per hac venialia pono*: that is.

I am confest vnto the priest,

I knocke mine heart and breast with fist,

With holy water I am besprent,

And with condition all yrent;

I pray to God, and heavenly host.

I crosse my forehead at euery post;

I eate my Saujour in the bread.

I deale my dole when I am dead.

And doing so, I know I may,

My veniall sinnes soone put away,

And sinnes mortall, not by the merits of Christ onely,

but many wayes besides are cleansed, think the said *Papists*, as by the merits of dead Saints, namely of *S. Mary the Virgine*:

Thursnes

Threnosa compassio dulcissima Dei Matris

Eraduat nos ad gaudiosum Dei Patris.

The pittifull compassion of Gods best pleasing mother,

Bring vs to the ioyes of God the soueraigne Father.

Thomas Becket,

Tu per Thomas sanguinem, quem pro te impendis,

Fac nos Christo scendere, quo Thomas ascendit.

By the blood of *Thomas*, which he for thee expended,

Make vs Christ, to climbe vp, where *Thomas* ascended.

By Agnos Deis, whereof they say:

Peccatum frangit, ut Christi sanguis, & angis.

It breaketh sinne, and doth good;

As well as Christ his pretious blood.

By reading certaine parcels of Scripture, according to their
vulgars.

Per Euangelica dicta,

Deleantur nostra delicta.

Through the sayings and words, euangelicall,

Our sinnes blot out and vices all.

2. Proposition.

Only by Faith are we accounted righteous before God.

The prooffe from Gods Word.

Onely beleeue^r, all that beleeue in Christ, shall receiue remission of sinnes^r: from all things, from which ye could not bee justified by the law of *Moses*, by Christ every one that beleeueth is iustified^r.

The Gospell is the power of God vnto saluation to euery one that beleeueth^r.

To him that worketh not, but beleeueth in him that iustifieth the vngodly^r: his faith is counted for righteousness^r. Christ is the end of the law for righteousness^r; to every one that beleeueth^r.

Know that a man is not iustified by the works of the law,

¹ Horz B.

Vng. S. Mar,

secundum v-

lum Sarum.

^m Cerem lib.

1.11.7.

ⁿ Breniar. se-

cundum Sa-

rum.

⁶ Mark. 6.36.

^p Ag. 10.43.

⁹ Ag. 13.19.

^r Rom. 1.16.

² Rom. 4.5.

³ Rom. 10.4.

Gal. 2. 16.

but by the faith of Iesus Christ, &c.

Gal. 3. 8.

God would iustifie the Gentiles through faith, &c. They which be of faith, are blessed with faithfull Abraham.

Eph. 1. 8.

Phil. 3. 8.

1 Conf. Helv.

By grace are ye saved, through faith, and that not of your selves.

1. c. 16. Basil.

ar. 3. Bohem.

Gal. ar. 10.

Belg. ar. 23.

August. ar. 4.

Saxon. ar. 3. 8.

Wittemb. ar.

4. Suer. cap. 3.

Yea, doubtlesse I thinke all things but losse from the excellent knowledge sake of Christ Iesus my Lord, for whom I haue counted all things losse, and doe iudge them to be doing, that I might winne Christ, and might be found in him, not hauing mine owne righteousness, which is of the Law; but that which is through the faith of Christ, euen the righteousness which is of God through faith.

Mat. 27. 24.

Act. 12. 1.

AG. 26. 26.

1. Lam. 2. 19.

1. Canis. c. 1.

cap. 1. Vaux.

cate. c. 1. Test.

Rhem. an.

Rom. 4. 14.

1. Tim. 3. 15.

Concil.

Trid. sess. 6.

c. 9.

Test. Rhem.

an. Rom. 5. 1.

1. 2. Tim. 1.

1. Bale myst. of

inquir. 9. 12.

AG. 25. 15.

Euseb. l. 3. c.

24.

Test. Rhem.

an. Luke 7.

marg. Luk.

10. 28. Ioh. 3.

18.

James. 5. 3.

1. Ruffie

Commons.

weale. c. 23.

The Churches of Christ by their publike confessions giue testimony vnto this truth.

The Errors and aduersaries vnto this truth.

Partakers of the profit, and sweetnesse of this doctrine are, not they which be altogether ignorant of this mystery.

Nor they who know the same, but apply it not to their owne soules, and consciences, but altogether despise the same, as did Pilate, in condemning Christ; Herod, in killing James; Agrippe, in not defending Paul; the Iewes in persecuting the Apostles: and doe the Devils, and many vngodly persons, Tyrants, false Christians, and Apostataes.

Nor they which teach not a sure confidence in Iesus Christ, but an historical knowledge of him, as the Papists.

Nor they which hold that all and every man is to remaine doubtfull, whether he shall be saved or no, as doe the same Papists.

Nor they which teach that man is iustificed,

Either by workes, without faith, as did the false Apostles in Asia, and doe the Turkes and Anabaptists.

Or by faith, and workes, as both the Pseudopostles at Hierusalem, the Epionites, and the Papists, with the Resistant.

Or neither by faith, nor workes, as they which continue both

both faith in Christ Iesus, and good workes too, hoping yet to be saved, as the carnally secure worldlings.

Neither shall they bee partakers of the sweetnesse of this truth which say, that for Christians to trust only by Christ his passion, or by Faith onely to be saved, is a breach of the first commandement, as Vaux ^a, is the doctrine of Duels, as Frier Lawrence a Villaucentia ^b; and the doctrine of Simon Magus, ^c Carech c. 32. as doe the Rhemists ^d De forman. S. concion. l. 1. c. 11. ^e Test. Rhe. an. Act. 8. 18. ^f Sidor. etym. l. 8. c. de ha-

Nor they finally which maintaine how the truly righteous apprehend not Christ by Faith, but haue him, & his righteousnesse essentially, and inherent within them, which is an error of the Catharists ^g, Papiſts ^h, Osiandrians ⁱ, and Family of Loue ^j. ^k Conc. Trid. sess. 6. c. 10. 7. ^l Calum contra Osiand. epist. fol. 103. ^m Theod. Beza epist. 1. ⁿ Display in Allens confell.

3. Proposition.

We are accounted righteous before God, not for our owne workes, or deservings.

The prooffe from Gods word.

Besides what hath bin said, that workes haue no place, nor portion in the matter of our iustification, it is euident in the holy Scripture, where we finde, that ^a Psal. 14. 3, 33. ^b Psal. 13. 2. ^c and 41. 4.

All men be sinners, and destitute of the glory of God. And therefore that no man can be iustified by his owne workes ^d. ^e Rom. 1. 12. ^f Act. 2. 30. ^g Act. 3. 25. ^h Act. 13. 32. ⁱ 2. Tim. 1. 1. ^j 1. Joh. 17. 2. ^k Rom. 6. 23. ^l 1. Joh. 5. 11. ^m Reu. 2. 10. ⁿ Gal. 3. 11, 12. ^o Rom. 4. 1, 2. ^p Gal. 2. 6. ^q Heb. 11. 17. ^r A. 2. 44. &c. ^s Eph. 2. 8, 9.

Eternall life cometh vnto vs, not by desert; but partly of promise ^a, partly of gift ^b. The iust shall liue by faith; and the Law is not of Faith ^c. Moreover, as the godly in old time were; so Christians in these daies, are, and shall be iustified: But the godly were iustified, not for any good workes, or worthinesse of their owne, so iustified was Abraham ^d, the Jewes ^e, the Samaritans ^f, Payl ^g, the Eunuch ^h, the Tislot ⁱ, and the Ephesians ^j.

All Churches reformed with a sweet consent applaude and confesse this doctrine ^k.

^a Act. 3. 15. ^b 1. Tim. 1. 14. 16. ^c Act. 2. 16. ^d Phil. 3. 6. 9. ^e Act. 8. 36. ^f Act. 16. 31. ^g &c. ^h Confess. helv. 2. 4. 16. ⁱ Basil. ar. 8. ^j Boh. c. 7. ^k Gal. 3. 12. ^l Belg. tr. 4. ^m Aug. tr. 8. 26.

The

The errors, and aduersaries vnto this truth.

Aduersaries hereunto are,

The Pharisees, who thought men were iustified by external righteousness, morall^a, and ceremoniall^b.

The false Apostles in Asia^c, and at Ierusalem^d.

The Pharisaicall Papists, who against the iustification by faith alone doe hold a iustification by merits, and that of Congruity, dignitie, and condignity.

The said Papists teach besides, that life eternall is due vnto vs of debt, because we deserue it by our good workes^e.

They teach finally that by good workes our sinnes are purged^f.

^a Math. 5. 21.

&c.

^b Math. 19. 2.

^c 1. Tim. 1.

^d Gab. Biel. l.

2. dist. 27. q. 1.

^e Concil.

Trid. sess. 6.

Cant. 32.

(Petrus a So-

to asser cath.

de bonis oper.

12. Article.

Of good workes.

Albeis that workes, which are the fruits of Faith, and follow after iustification, cannot put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing, and acceptable to God, in Christ, and doe spring out necessarily of a true, and liuely Faith, insomuch that by them a liuely Faith, may be as evidently knowne as a tree discerned by the fruit.

The Propositions.

1. Good workes doe please God.
2. No worke is good except it spring from Faith.
3. Good workes are the outward signes of the inward Beliefe.

1. Proposition.

GOD

Good works do please God.

The proofs from God's word.

THough God accepteth not man for his workes, but for his deare Sonnes sake: yet that good workes, after man his iustification doe please God, it is a cleare truth euery where to be read in the holy Scripture. For

God hath commanded them to be done^a, and requireth
righteousnesse, not onely outward of the body^a, but also in-
ward of the mind^e, and hath appointed for the vertuous and
godly, rewards both in this life^a, and in the world to come^a,
and to the wicked, punishments, spirituall^e, corporall^a, and of
body, and soe eternall in the pit of hell^h.

And this is beleued and acknowledged by the Churches i.

30. 1. Tim. 4. 8. Math. 7. 21. and 10. 32. Luk. 19. 13. 4. Rom. 3. 10. f. Efa. 59. 5. 2. Ioh. 9. 31. 1. Ioh. 3. 21. 5. Deut. 28. 15. &c. Ier. 7. 25. Rom. 1. 32. h. Math. 10. 33. Math. 21. 41. &c. 1. Cor. 6. 9. 10. Heb. 12. 14. &c. 3. 5. Rev. 21. 8. i. Conf. Helv. c. 16. Babil. ar. 8. Bohem. c. 7. Gal. ar. 7. Belg. ar. 24. August. ar. 6. & 10. Saxon. ar. 3. 5. 6. Wittemb. c. 7. Suevica c. 4.

The errors and adversaries unto this truth.

This truth is opposed by adversaries of divers kinds. For some hold, that seeing man's justified by Faith, he may live as he listeth; as the Libertines.

Some think, that to attend upon virtue, and to practise good works, is a yoke too heavy, and intollerable; as the Simonians^k.

Some utterly cast off all grace, vertue, and godlines, as did the Basilidians¹, the Aerians², the Circumcellions³, and some of the Machinilians, and Atheists. Some permit, though not all manner, yet some sins: so allowed was both whooredome, and vncleane pollutions, by the Carpocratians⁴, & Valentiniāns⁵; and is of the Iesuits⁶, and Papists⁷, and perjury in the time of persecution, by the Basilidians⁸, Helicifarians⁹, Priscillianists¹⁰, Henricians¹¹, and Family of Loue¹²; and violating of promise, yea and oathes made vnto Heretikes¹³, as they call them by the Papists.

sup. Cant. ser. 65. 7 Display, H. 5. b. 2 Concil. Const. sess. 19. & Cochlæus hist. H.

H

Songs

Some (as the Turkish priests called Sciti, and Chagi) take it to be no sinne, but a worke meritorious, by lies, swearing yea forswearing, to damne Christians what they can. Much like vnto these are the equivocating Iesuits, in deluding, and deceiuing Protestant Princes, and their officers, by their doubtfull speeches, euen when they are sworne to answer plainly, and truly by their lawfull magistrates.

Some suppose that God is pleased with lipp seruice onely, and outward righteounesse, as the hypocritical Pharisees, or Pharisaical hypocrites.

Proposition.

No worke is good except it spring from faith.

The prooffe from Gods word.

All which man doth is not pleasing vnto God, but that onely which proceedeth from a true faith in Iesus Christ: so saith God in his word.

They that are in the flesh cannot please God.

In Iesus Christ neither Circumcision auaieth any thing, neither vncircumcision, but faith which worketh by loue.

Vnto the pure, are all thing pure, but vnto them that are defiled, and vnbeleeuing is nothing pure.

Without faith it is vnpossible to please God.

And although the workes of the Beleeuing do please God: yet are they not so perfect that they can satisfie the law of God. Therefore euen of the regenerate, and iustified, saith our Saniour Christ: pray, forgive vs our debts; say, we are vnprofitable seruants: and S. Paul,

We know that the law is spirituall: but I am carnall, &c.

Wee, which haue the first fruits of the spirit, euen wee doe sigh in our felues, &c. and haue infirmities.

Ye cannot doe the same thing that ye would.

Which is the faith, and confession of the Churches.

Errors, and adversaries of this truth.

Therefore we mislike, and condemne the opinions, of the Valentinians, and Papiſts.

The Valentinians ſay, that Spirituall men doe pleaſe God (which are themſelves onely,) not by Faith, but onely by their knowledge of diuine myſteries; and naturall men doe pleaſe him by their bodily labour, and vpright dealing.

The ſaid Valentinians ſained three ſorts, or degrees of men, the firſt Spirituall, who through bare knowledge; the next Naturall, who by labour, and true dealing ſhall bee ſained; the third they call Materiall, men vtterly vnſcapable of diuine knowledge, and religious ſpeculations, who muſt periſh both in ſoule and body.

The Papiſts teach that,

They onely are not good works, which God commandeth, but they alſo which be either voluntarily done, or comſtrained, or enioyned vs by Prieſts.

They are good works, and acceptable before God, which are done without faith.

Workes of themſelves, without reſpect vnto Chriſt, pleaſe God.

Men perfectly may keepe the Lawes of God, in which error alſo be the Anabaptiſts, and Familie of Loue.

3. Propoſition.

Good workes are the outward ſignes of the inward Beliefe.

The prooffe from Gods word.

Many are the reaſons, why good workes muſt be done, in part cited afore pag. 49. yet not the leaſt cauſe is, that men may be knowne what they are. For the Scripture ſaith, and ſheweth, that thereby are knowne, the good trees, from the bad, the wheate, from the chaffe, the true diſciples from the falſe.

sonnes of God, from the children of Satan^d, the regenerate,

from the vnbeleaguers.

Hereunto the Saints, and Churches doe subscribe f.

Luk. 6. 36.

Eph. 1. 1.

1 Ioh. 3. 10.

1 Iam. 2. 18. 1 Pet. 2. 7. Confessio fidei in Basil. 2. 3. Bohem. 7. Gal. 11.

22. Belg. 21. 24. Saxon. 21. 3. Wittenb. c. 7. Suevica. c. 4.

Errors, and adulteries vnto this truth.

The faithfull shew their workes, yet neither to haue them

scene of men, as did the hypocriticall Pharisees^e, nor thereby

to merite heauen, as do the Pharisicall Papists, whose doctrine

is that good workes are meritorious^h.

Test. Rhem.

ap. Rom. 2. 6.

1 Cong. 8.

2 Cor. 10.

Heb. 6. 10.

Iam. 2. 3.

1 Concil.

1 Concil.

1 Concil.

1 Concil.

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1 Concil.

1 Concil.

1 Concil.

1 Concil.

1 Concil.

Good workes (as Contrition, Confession, and Satisfaction

done in penance) not onely doe merit, but are besides a Sacra-

ment for to attaine reconciliation with God, and forgiveness

of sinnes.

Life eternal is due vnto good workes by the iustice of

God.

Article.

Of Workes before Iustification.

Workes done before the grace of Christ, and the inspi-

ration of his Spirit, are not pleasant to God, forasmuch as

they spring not of Faith in Iesus Christ, neither doe they

make men meete to receiue grace, or (as the Schoole authors

say) deserue grasse congruitie: yea rather for that they

are not done as God hath willed, and commanded them

to be done.

Workes done before iustification please not God.

2. Workes.

2. H

2. Workes done before iustification deserue not grace of congruities.

3. Workes done before iustification haue the nature of sinne.

1. Proposition.

Workes done before iustification, please not God.

The prooffe from Gods word.

BEfore men doe please God, nothing that, they doe can please him. But men please not God being not renewed, and justified by the Spirit. For before men be regenerate, they are not grapes, but thornes; not figs but thistles; not good, but euill trees^a; not liuely, but dead bowes^b; not engrafted, but wild oliues^c; not friends, but enemies^d; not the sonnes of God but the children of wrath^e, which bring forth no good fruit. As the Churches also acknowledge.

^a Math. 7. 16.
^b Math. 13. 33.
^c Luke 6. 43.
^d Ioh. 15. 4.
^e Rom. 11. 17.
^f Rom. 8. 10.
^g Eph. 2. 3.
^h Confess.
Helv. c. cap.
15. Aug. ar. 30.

The errors, and aduersaries vnto this truth.

Hereby the vanity of them is perceiued, which thinke, be- for mans iustification, his deedes doe please God, such are the Papists, and were the Basiliideans.

The Papists teach, that,

Workes done without faith, doe please God.

Good workes, not in respect of Christ only, but in themselves considered, please God.

The Basiliidians placed the doers of ciuil, and philosophicall righteousnesse, performed without faith in Christ, in the very beacons.

^a Andrad. de Fide, lib. 3.
^b Tapp. p. 179.

^c Clem. Alex. Strom. lib. 2.

2. Proposition.

Workes done before iustification deserue not grace of congruities.

The vnregenerate, not yet iustified, haue nothing in them to moue God to be gracious vnto them; and being, as they are, old, not newe creatures; enemies^b, not fauourers of godlines; The children of wrath^c, not of Gods; sinners^d, not vertuously bent; Infidels^e, and not beleeuers, of congruity deserue no grace at Gods hands: which is the faith too, and confession of other Churches^f.

^a Eph. 4. 22.
^b Rom. 8. 10.
^c Eph. 2. 3.
^d Rom. 7. 5.
^e Tit. 1. 15.
^f Confes. Helv
 2. c. 16. Bohem
 c. 7. Belg. ar.
 23. Aug. ar. 4.
 20 Saxo. ar.
 3. & 3. Witt. ar.
 5.
^a Test. Rhem.
 an. Act. 10. 1.
^b Confes. Trid
 sess. 6. c. 10.
^c Andrad. de.
 Fide. lib. 6.

Errors, and aduersaries vnto this truth.

This ouerthroweth the Popish assertions, concerning merits of congruity^a; and that by good workes man is iustified before God, and made heire of eternall life^b.

As euill workes deserue hell fire: so eternall happines is deserued by good workes^c.

3. Proposition.

workes done before iustification, haue the nature of sinne.

The prooue from Gods word.

^a Wherefore haue we fasted, and thou seest it not: we haue punished our selues, and thou regardest it not. ^b Whatsoeuer men doe, not yet iustified before God, it is sinne: for of such persons, the best workes which they doe, euen their Fasting^a, praying^b, Almes-deedes^c, sacrificing vnto God^d, prophesying, and working of miracles, euen in the name of Christ^e, yea all their actions whatsoeuer^f, are abominable. ^g Did before God.

you fast vnto me? Zach. 7. 7. They haue the reward. Math. 6. 16. ^h Hee that turneth away his eare from hearing the Law, euen his praier shall be abominable, Prou. 28. 9. ⁱ When thou praist be not as the hypocrites, & as they haue their reward, Math. 6. 5. ^j Take heed that yee giue not your almes before men, &c. they haue their reward, Math. 6. 12. ^k Will I eate the flesh of Bulls? or drink the blood of goats? Psal. 50. 13. Bring me no more oblations in vaine: incense is an abomination vnto me, &c. Esa. 1. 13. He that killeth a bullock, is as if he slue a man, he that sacrificeth a sheepe, is if he cut off a dogges necke: he that offereth an oblation, as if he offered swines blood: he that remembereth incense, as if he blessed an Idoll. Esa. 66. 3. e Lord, haue we not by thy name prophesied? and by thy name cast out deuils? and by thy name done many great workes? Then will I profess to them, I neuer knew you: depart from me, ye that worke iniquity, Math. 7. 22, 23. ^l Whatsoeuer is not of faith, is sinne. Rom. 14. 23. Vnto them that are defiled, and vnbeleeuing, is nothing pure, but euen their minds, and consciences are defiled, Tit. 1. 15. Without faith it is impossible to please God, Heb. 11. 6. ^m Confes. Helv. 1. c. 15, 16. Bohem. 7. Belg. 11. 23. August. 4. q. 20. Saxo. 11. & 3. Wittemb. ar. 5.

The adversaries unto this truth.

Erred therefore hath the Counsell of Trent, in pronouncing them accursed, which hold that all workes of man whatsoever done before his iustification, are sinne.

^a Concil.
Trid. sess. 6.
can. 9.

14. Article.

Of workes of Supererogation.

Voluntary workes besides, one and above Gods commandements, which they call workes of Supererogation, cannot be taught without arrogancy, and impiety. For by them men doe declare that they doe not onely render unto God as much as they are bounden to doe, but that they doe more for his sake then of bounden duty is required: whereat Christ saith plainly, when yee have done all that are commanded to you, say, we be unprofitable servants.

The Propositions.

1. Workes of Supererogation cannot bee taught without arrogancy, and impiety.

2. Workes of Supererogation, are the subuersion of godliness, and true religion.

1. Proposition.

Workes of Supererogation cannot, bee taught without arrogancy and impiety.

The

The prooffe from Gods word.

VOrkes of Supererogation (which are voluntary workes, besides, ouer, and aboue the commandements of God) are often condemned in the holy Scriptures, where wee are commanded to walke, not after the lawes of men, but according to the Statutes of God^a, and to heare, not what man speaketh, but what Christ doth say^b; and he, teaching the duty of Christians, setteth before them, as their rule, and direction, the law and word of God^c, and more then that he doth neither vrge, nor require.

^a And against mans Iniunctions,

^d Marke. 7.7. They worship mee in vaine (saith hee) who for doctrine teach the commandements of men^d.

^e Math. 23.20. Teach them to obserue all thing whatsoeuer I have commanded you^e.

^f Ioh. 10.25. My sheepe heare my voce, and know not the voice of strangers^f.

^g Col. 2.20. Which doctrine, ordinances, and workes whatsoeuer (besides ouer and aboue that which God hath reuealed, and imposed) is called of the Apostle, sometimes ordinances of the world^g, voluntary religion^h, sometime the doctrine of Devilsⁱ, and cursed^k: And the same is condemned in all Churches reformed after the word of God^l.

Errors, and aduersaries of this truth.

Therefore both arrogant, and vngodly bee the Papists, which teach, and speake in the commendation of such workes, Luk. 10. 35. 1. and namely petrus a Soto^a, the Rhemists^b, yea and the council of Trent^c.

^d Cor. 9.23.2.

^e Cor. 8.14.

^f Concil.

^g Tid. sess. 6. c.

10.

2. Proposition.

Workes of supererogation are the subuersion of godlinesse, and true religion.

The

The prooffe from Gods word.

Where the workes of Supererogation are taught, and in regard, the Law of God there is broken; against the will of Christ^a, that mens traditions may be obserued^b.

^a Math. 23. 19.^b Marke 7. 7.

The holy Scripture must be contained, as not sufficient enough to bring men vnto the knowledge of saluation, which S. Paul saith is able to instruct in righteousness, that the man of God may be absolute, being made perfect vnto all good workes.

^c 1. Tim. 3.

16, 17.

^d 1. Tim. 1.

17.

God, who is onely wise^d, is made vnwise, in not prescribing so necessarie workes.

Faith, and other Spirituall, and most speciall vertues are brought into oblivion.

Perfection is imputed not vnto Faith in Iesus Christ, but vnto workes: and which is most detestable, vnto the workes too, not commanded but forbidden of God, ordained by men.

The Law of God is thought to be thoroughly satisfied; and moe duties performed then man needed to haue done. The same thinke our brethren of these workes.

^e Confess.

Helv. 2. &c. in
in the former
prop.

The aduersaries vnto this truth.

Contrariwise the Papists of Supererogatorie workes: they doe merit (say they) remission of finnes; and that not for the doers of them onely, but for others besides^f.

^f Test. Rhem.

an. 2. Cor. 8

14.

They are tokens of the forgiveness of sinnes, so well as Baptisme; yea deliuer from the wrath of God, so well as Christ^g.

^g Confess.

Aug. ar. 20.

^h Pet. 2. 24.

assen. Outside

Lege.

7. 14. doH

2. 2. 27. 1. 1

7. 2. 2. 1. 1

Are greater, and more holy, then are the workes commanded in the Decalogue, or Law morall^h.

And so preferring their owne workes, and inventions before God his Law, Sacraments, and the blood of Christ, both ought this doctrine of workes supererogatorie to be counted the doctrine of Diuels, and the maintainers thereof taken for the subverters of godlinesse, and true religion.

15. Article.

Of Christ alone without sinne.

Christ in the truth of our nature made like unto us in all things, sin only except from which hee was clearely void, both in his life, and spirit. Hee came to bee the Lambe without spot, who by sacrifice of himselfe once made, should take away the sinnes of the world: and sinne as S. Iohn saith, was not in him. But all we therest, although baptized, and borne againe in Christ, yet offend in many things, and if we say, we haue no sinne, we deceiue ourselves and the truth is not in vs.

The Propositions.

1. Christ is truly, and perfectly righteous.
2. All men besides Christ, though regenerate, be sinners.

1. Proposition.

Christ is truly, and perfectly righteous.

The prooofe from Gods word.

THAT Christ was pure from sinne, it is abundantly to be seene in the holy Scriptures. For

He was both conceived^d, and borne without sinne^s.

He appeared to looke^e, but not to fulfill the workes of Sa-

tan.

He lived, and was tempted, yet without sinne^d, and did no sinne^e, knew no sinne^f, nor had any sinne in him^g.

He died a guiltlesse and iust man, euen by the testimonie of

Paul,

Paul¹. Peter¹. Stephen¹. yea of his aduersaries, and iudge Pi- late¹.

As ours, such is the confessions of the purer Churches^m

The errors and aduersaries vnto this truth.

Curled therefore before God are the Iewes, which said that Christ was a violator of the Sabbath¹.

That hee taught, beeing not lawfully authorized there- unto^b.

That he forbad tribute to be giuen vnto *Cesar^c*.

That he was the destroyer of the law^d.

That he ouerthrew all religion, and mooued the Commons vnto rebellion^e.

In this state with the Iewes are

The Marcionites, which said that hee dissolved the Law, the Prophets, and all the workes of God^f.

The Saturnians, which blazed that his coming into the world was, to ouerthrow the God of the Angels^g.

Our new Heretikes viz. *Mathew Haman* in England, which divulged that Christ was a sinfull man, and an abominable Idol^h; and *Leonardus Vairus*, among the Papists, which hath written that Christ was Veneficus, a common poisoner of men, and womenⁱ.

2. Proposition.

All men besides Christ, though regenerate be sinners.

The prooffe from Gods word.

All men either be regenerate, or vnregenerate, the vnregenerate be all sinners, vnrighteous^k, & sin in whatsoeuer they do^l.

The regenerate also be not without their sinnes, both originall^m, and actuallⁿ.

Besides, there is no man iust in the earth, that doth good, and sinneth not, saith the Preacher^o, yee cannot doe the same

things that ye would: Christ Iesus came into the world to

be the finger, of whom I am chiefe, saith S. Paul^b.

In many things we sinne all; is S. Iames saying^c, and S. John^d.

Math. 6. 12. If we say we haue no sinne, we deceiue our selues, and the truth is

Conf. Aug. not in vs^e.

and S. Iames^f. Pray therefore, Forgiue vs our debts^g.

A truth beleued and confessed by all Churches, expressly
saith S. Iames^h by some.

pos. Orig.

Test. Rhem.

an. Ocklⁱ 24.

an. Med^j 35.

S. Iames^k 1. 2.

euang. in Mar.

13. 30. p. 118.

S. Iames^l Adm.

Dei non pa-

renti omnia

creatura re-

bellis exiuit

St. B. Fran-

cisco omnia

peccata Del

impotentia

uicta homi-

anulata est

omnia Deus

subiecit sub

pedibus eius.

Alcan. Fran.

lib. 1.

Hier. in prol.

Diul. contra

Pelag.

Op. 4. 2. 2.

Aug. 1. 1. 2.

con. Pamel.

Concil. Mar.

lib. 2. 1. 2.

Phil. H. 4. 6.

Art. 10. the

Far. libe 1. 2.

Dup. lib 6. 2.

Iren. 1. 6. 9.

The errors, and aduersaries vnto this truth.

Many aduersaries hath this truth hat, and hath; as the Pa-
pists, the Manichies, the Catharans, the Donatists, the Pelagi-
ans, Family of Loue: Marcionites, Adamites, and Carpoetrati-
ans, For

The Papists say that the blessed Virgin was pure from all kn,
both Originall, and a carnall. For these are their owne words.)

Our Lady neuer sinned.

Our Lady sinned not so much as venially in all her life: she
exactly fulfilled the whole Law, that is, was without sinne.

All o. S. Francis they write, that for vertue, and godlinesse
hee was like vnto Christ, and hath fulfilled every ior of the
Law.

The Manichies^l, and Catharans^m, thought, they could not
sinne so much as in thought.

The Donatists dreamed how they were so perfect, as they
could iustifie other menⁿ.

Some were of opinion, as the Pelagians^o, and Family of
Loue^p, how they were so free from sinne, as they needed not

to say, Forgiue vs our trespasses. Which Family also teacheth,
how there be men liuing as good, and as holy, as euer Christ

was. An error of Christopher Paul^q, a chiefe Elder in the said
Familie: and that

He which is a Familist, is either as perfect as Christ, or else a
very Diuell.

Some deemed the iheruses as pure as Paul, Peter, or any men,
as the Marcionites^r; yea, as Adam, and Enah before their fall;

16. Article.

Of sinne after Baptisme.

Not every deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and unpardonable, wherefore the grant of repentance is not to be denied to such as fall into sinne after Baptisme. After we have received the holy Ghost we may depart from grace given and fall into sinne, and by the grace of God (we may) rise againe, and amend our lives. And therefore they are to be condemned, which say, they can no more sinne, as long as they live here, or deny place of forgiveness to such as truly repent.

The propositions.

1. Every sinne committed after Baptisme, is not the sinne against the holy Ghost.
2. The very regenerate may depart from grace given, and fall into sinne, and yet rise againe, unto newnesse of life.
3. No men utterly are to be cast off, as reprobates, which unfainedly repent.

1. Proposition.

Every sinne committed after Baptisme, is not the sinne against the holy Ghost.

The prooffe from Gods word.

Though every sinne in it selfe considered deserveth damnation: yet is there a sinne which shall be punished with many

^a Luk. 24. 40. many; and a sinne, which shall be punished with few stripes ^a: a sinne vnto death, and a sin vnto the death ^b, a sinne against the
^b 1. Ioh. 5. 16. Father, and the Sonne, which shall be forgiven; and a sinne against the holy Ghost, which neuer shall be forgiven ^c.
^c Math. 13. 31. Marke 3. 39. So in their extant confessions witnesse the Churches in Bohem ^a, Saxonie ^a, and Heluetia ^f.
^d Confess. Bohe, c. 4
^e Confess. Sax. ar. 10.
^f Confess. Helv. c. 8.

Errors and aduersaries vnto this truth.

Diuersly hath this doctrine bin oppugned. For Some haue thought all sinnes to be like, and equall, as the Stoikes, Pelagians ^b, and Iouinians ⁱ.

Some haue taught, as Manes the heretike ^a, how none of the godly fathers, and others from the beginning of the world, till the 15. yeare of Tiberius the Emperour (though earnestly they did repent, were saued; but were all punished alike with vtter confusion.

Some giue out that such persons be vtterly out of Gods fauour, and condemned, which depart out of this world, either afore they are baptized, as the Papists doe ^l, or afore they come vnto yeares of discretion, as Hieracites did ^m.

^l Spec. peregrin. quest. dec. 1. c. 3. q. 5. Po-
^m sition. Ingol-
ⁿ stad. de. Pur-
^o gat.
^p Epiphani,

2. Proposition.

The very regenerate may depart from grace, giuen and fall into sinne, and yet rise againe to newnes of life.

^a Ioh. 2. 11.

^b Eph. 2. 1, 22.

^c Coloss. 3. 8.

^d Heb. 3. 12.

^e 1. Tim. 1. 19.

^f 2. Tim. 4. 3.

^g 1. Tim. 3. 21.

^h 1. Pet. 1. 10.

ⁱ and 58.

^j 2. Pet. 3. 27.

^k 2. Sam. 11. 4.

^l 1. K. ng. 11.

^m Math. 26. 70.

ⁿ 73. 74.

The prooffe from Gods word.

That the Regenerate may fall into sinne, and yet rise againe, it is a doctrine grounded vpon the Scriptures. For in them wee evidently may see, that fall they may, partly by the admonitions of our Saviour vnto the man healed of the Palsie ^a, and vnto the adulteresse ^b, of S. Paul vnto the Ephesians ^c, Colossians ^d, Hebrewes ^e, and Timothie ^f, and of S. Peter vnto all the godly ^g, and partly by the examples of Dauid ^h, Salomon ⁱ, Peter ^j, who egregiously, and very offensively did fall, and that they doe

do fall, it is most evident by the fifth petition of the Lords prayer were nothing els to proove the same, but see afore 9. art. Prop. 3. art. 12. Prop. 2. art. 15. prop. 2.

Next, that being fallen they may rise againe, and be saved, it is apparent both by the exhortations of the Angell vnto the Churches of Ephesus, Pergamus, and Thyatira¹, and by the examples of *Peter*, who denyed², and yet afterward confessed his master Christ³; and of all the disciples, who fled⁴; and yet returned.

This both granted is, and published for truth by the Churches.

The adversaries vnto this truth.

Vnto this truth subscribe will not

1. Eyther the Catharans⁵, Nouatians⁶, Iovinians⁷, which thinke Gods people be regenerate into a pure, and Angelicall state, so that neither they be, nor can be defiled with any contagion of sinne.

2. Eyther the Libertines, whose opinions were that

Whosoever hath Gods spirit in him, cannot sinne.

3. *David* sinned not after he had receiued the holy Ghost⁸.

4. Regeneration is the restoring of the estate wherein *Adam* was placed afore his fall⁹.

5. Or the Papists who are of minde that

The workes of men iustified are perfect in this life¹⁰.

6. No man which is fallen into sinne, can rise againe, and be saved without their Sacrament of Repance¹¹,

7. *S. Francis* attained vnto the perfection of holines, and could not sinne at all¹².

3. Proposition.

No man utterly are to be cast off, as reprobates which unfainedly repent.

Such as doe fall from grace, and yet returne againe vnto the.

¹ Rev. 2. 1. ² Luk. 22. 55. ³ Act. 1. 13. ⁴ 2. Cor. 12. 13. ⁵ & 4. 10. &c. ⁶ Mat. 26. 75. ⁷ Confel. Helv. 2. c. 7. Bohem. c. 58. Saxo n. ar. 10. 11. Witt ar. 13. Suer. ar. 15.

⁸ Magd. eccles. hist. cent. 12. c. 5. ⁹ Encl. l. 5. c. 43. ¹⁰ Magd. eccles. hist. cent. 4. c. 5. ¹¹ Wilkin. against the F. of loue. ar. 14. ¹² Calv. contra Libert. fol. 2. 17. ¹³ Tapp. p. 189. ¹⁴ C. n. c. Trid. sess. 6. can. 26. ¹⁵ Vis ad ap. venire perfectionis? Vita cum moribus ar. 1. nde B. Francis.

the Lord by true repentance, are to be received as members of Gods Church: and this by the Scripture is verified. For there we read, that

^a Math. 11. 28.

God would haue all men saued.

¹ Tim. 2. 4.

God is alwayes ready to receiue the patient into fauour.

^b Luke. 15. 7.

For there is ioy in heaven for the sinner that conuerteth ^b.

^c Luke 19. 41

Christ is grieved when sinners will not repent ^c.

^d 2. Cor. 5. 14.

He shall saue a soule from death, and hide a multitude of sinnes, which conuerteth a sinner from going astray out of his way.

^e Rom. 5. 10.

The Lord would haue no man to perish, but all men to come to repentance ^e.

^f 1. Pet. 3. 9.

If we acknowledge our sinnes, he is faithfull and iust to forgive vs our sinnes, and to cleanse vs from all vnrighteousnesse ^f.

^g 1. Ioh. 1. 9.

Hee exhorteth his erring people to repent; and doe their

^h Rev. 2. 5. 16.

first workes ^g: neither refuseth he the sinner that repenteth, as appeareth in the example of the Prodigall sonne ^h, and of the debetor.

ⁱ Luke. 15. 20.

^j Mar. 12. 16.

^k &c.

God then being so gracious and mercifull, manifest his example is both by all good meanes to prouoke sinners vnto repentance, and they testifying the same to receiue them into fauour.

So did S. Paul will the Galatians. Brethren (saith hee) if a man be fallen by occasion into any fault, yee which are spirituall, restore such one with the spirit of meekenesse, considering thy selfe, least thou also be tempted ⁱ.

^l Gal. 6. 1.

So did he enioyne the Corinthians, when he said,

If any hath caused sorrow, the same hath not made me sorry, but partly (least I should more charge him) you all. It is sufficient vnto the same man, that he was rebuked of many. So that now contrariwise ye ought rather to forgive, and comfort (him) least the same should be swallowed vp with ouermuch heauinesse ^j.

^m 1. Cor. 3. 5.

ⁿ 6. 7.

^o Phil. 7. 12.

^p Confess.

^q Helv. 2. c. 17.

^r Bohem. c. 7.

^s August. ar. 11.

^t Saxon. ar. 3.

^u Witten ar. 12.

When also he said, Receiue him (meaning Onesimus ^u).

And so teach the Churches ^v.

Errors, and adversaries onto this truth.

Aduersaries vnto this truth are they :

First, which leaue nothing but the vnappeaseable wrath of God to such as doe siane after Baptisme, as did both in olde time the Montanists^a, and Nouatians^b, and of late yeeres *Melchior Hoffman*, the Arch-heretike of his dayes^c, and the Anabaptists in Germanie^d, and the Barrowists among our selues in England^e.

Next, who say that being once regenerate, sinne is cut away, as with a Rasor, so that the godly cannot siane, and therefore neede no repentance : so did the Messalians^f, and doe the Family of Loue^g.

Lastly, the desperate, whose sinnes being either infinite, or abominable, they thinke how God he neither can, nor will forgive them : such in times past were *Kain*^h, and *Judas*ⁱ, in our fathers *Franciscus Spira*^k, and one Doctor *Kram*^l, and in our daies, *Bolton*; euen he that first hatched that sect in England, which afterward was tearmed Brownisme^m.

17. Article.

Of predestination, and election.

Predestination to life, is the euertlasting purpose of God whereby, before the foundations of the world was laid he hath constantly decreed by his counsell secret to vs, to deliuer from curse, and damnation, those whom he hath chosen in Christ out of mankind, and to bring them by Christ to euertlasting saluation, as vessels made to honour, wherefore they which be indued with so excellent a benefit of God, he called according to Gods purpose by his Spirit working in due season, they, through grace obey

K

the

^a D. Hieron.
adv. Marc.
^b Cypri. epist.
^c ad. Antoni.
am.
^d Bulling
contr. Anab.
l.
^e 2. c. 13.
^f Calv. Instit.
^g Giffords
repl.
^h Magd. eccles.
hist. cen. 4. c. 25
ⁱ H. N. spirit.
land. c. 33. 36
^k 3. c. 34. sect. 11
^l c. 37. sect. 8. &
Proverbs c. 1.
sect 15. and
Crying voice,
sect. 6.
^m Gen. 4.
ⁿ Act. 1.
^o Hist. Fr. Spir
^p Luther on
Gal. 3. 1.
^q Giffords
repl. to Barr.
and Green. p.
17.

the calling, they be iustified freely: they be made sonnes of God by adoption: they be made like the image of his onely begotten Sonne Iesus Christ: they walke religiously in good workes: and at length by Gods mercy, they attaine to euerlasting felicitie. As the Godly consideration of Predestination, and our election in Christ is full of sweete, pleasant, and unspeakable comfort to Godly persons, and such as feelee in themselves the working, of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing up their minde to high, and heauenly things; as well because it doth greatly establishe, and confirme their faith of eternall saluation to bee enjoyed through Christ: as because it doth feruently kindele their loue towards God: so for curious, and carnall persons, lacking the Spirit of Christ, to haue continually before their eyes the sentence of Gods predestination is a most dangerous downe-fall; whereby the Diuell doth thrust them into desperation, or into wretchednes of most vncleane liuing, no lesse perillous then desperation. Furthermore, we must receiue Gods promises in such wise, as they be generally set forth vnto vs in holy Scripture: and in our doings that will of God is to be followed, which we haue expressly declared vnto vs in the word of God.

The Propositions.

1. There is a Predestination of men vnto euerlasting life.
2. Predestination hath bin from euerlasting.
3. They which are predestinate vnto saluation cannot perish.
4. Not all men, but certaine, are predestinate to be saued.
5. In Christ Iesus of the meere will, and purpose of God some are elected, and not others, vnto saluation.

They

6. They, who are elected vnto saluation if they come vnto yeeres of discretion are called both outwardly by the word, and inwardly by the spirit of God.

7. The Predestinate are both iustified by faith, sanctified by the holy Ghost, and shall be glorified in the life to come.

8. The consideration of Predestination, is to the godly wife, most comfortable; but to curious, and carnall persons, verie dangerous.

9. The generall promises of God, set forth in the holy Scriptures, are to be embraced of vs.

10. In our actions the word of God, which is his revealed will, must be our direction.

1. Proposition.

There is a predestination of men vnto everlasting life.

The prooffe from the word God.

That of men, some bee predestinate vnto life, it is a truth most apparent in the holy Scripture by the testimonie both of Christ himselfe, who saith,

To set at my right hand, and at my left hand, is not mine to giue, but (it shall be giuen) to them, for whom it is prepared of my Father.

Many are called but few chosen.

For the elects sake, those dayes shall be shortned.

Feare not little flocke, for it is your Fathers pleasure to giue you a kingdom.

I tell you, in that night there shall be two in one bedde; the one shall be receiued, and the other shall be left.

All that the Father giueth mee, shall come vnto me.

Witnessed also is this by the Euangelist Luke, and Paul, the one saith how of the Gentiles at Antioch, so many as were ordained vnto eternall life, believed, and the other, those whom he knew before he did also predestinate.

We are vnto God the sweete saour of Christ, in them that

are saved, and in them which perish: to the one we are the sa-
uour of death vnto death; and to the other the saueur of life
vnto life^a.

Blessed be God, even the Father of our Lord Iesus Christ,
which, &c. hath chosen vs in him, before the foundation of the
world, &c. who hath predestinate vs, to be adopted through
Iesus Christ vnto himselfe, &c.^b

The example also of the elected creatures, man, and An-
gels; of the two brethren, *Abel, and Cain*^d, *Isaac, and Isha-*
el^e; *Jacob, and Esau*^f; of the two Eunuchs, of King *Pharao*^g; of
the two kingdomes, Iuda and Israel; the two peoples, Iewes,
and Gentiles; the two Apostles, *Peter, and Judas*^h; the two
Theeues vpon the Crosseⁱ; the two men in the fieldes, and the
two women at the Mill^j; make to the illustration of this
truth.

All Churches consent with this doctrine.

The errors and aduersaries vnto this truth.

Erre therefore doe they, which stand in opinion, that
Some are appointed to be saved, but none to be damned.
In soule; some persons; but in soule, and body together, none
shall be saved: of this minde were the old heretikes, *viz.* the
false Apostles^k, the Carpocratians^l, the Valentinians^m, the
Cerdonitesⁿ, the Manichies^o, and the Hieracites^p, and of their
opinion be the Familie of Loue^q.

1. Proposition.

Predestination hath bin from everlasting.

The prooffe from Gods word.

Predestination began before all times. It will be said (saith
our Sauour Christ :) Come ye blessed of my Father, inherite
ye the kingdome prepared for you from the foundations of
the world^r.

God.

^a 1. Cor. 3.

^b 1. 16.

^c Eph. 1. 3. 4. 5.

^d Math. 25.

^e 34. 41.

^f Iude 6.

^g Gen. 4. 4.

^h Rom. 9. 17.

ⁱ &c.

^j Mal. 1. 2. 3.

^k Rom. 9. 13.

^l Gen. 40. 20.

^m Luk. 23. 39.

ⁿ 40. 43.

^o Math. 24.

^p 40. 41.

^q 1. Cor. 15.

^r 32.

^s Clem. Strom.

^t lib. 4.

^u Iren.

^v Iren.

^w Aug. Contra

^x Faust. 1. 4. c. 16.

^y Epiphani.

^z H. N. Instr.

^{aa} 5. c. 24.

^{ab} Prophecie of

^{ac} the spir. c. 16.

^{ad} sect. 7.

God hath chosen vs in Iesus Christ before the Foundation of the world^b.

Eph. 1.4.

God hath saved vs, &c. according to his owne purpose, and grace, which was giuen to vs through Christ Iesus before the world was^c.

1. Tim. 1.9.

Confess. 1.2.

1. Cor. 1.1.

1. Cor. 1.1.

1. Cor. 1.1.

1. Cor. 1.1.

The publike confessions of the Churches, namely in Helvetia^d, Basil^e, and France, beare witness hereunto.

The aduersaries vnto this truth.

Those wrangling Sophisters then are deceived, who, because God is not included within the compasse of any time, but hath all things to come, as present continually before his eyes, doe say, that God he did not in the time long agoe past onely, but still in the time present, like wise, doth predestinate.

3. Proposition.

They which are predestinate vnto saluation, cannot perish.

The prooffe from Gods word.

All that the Father giueth mee shall come to mee, and him that cometh to mee, I cast not away, saith Christ^a.

Ioh. 6.37.

I giue vnto them eternall life, and they shall never perish, neither shall any pluck them out of my hand, &c. none is able to take them out of my Fathers hand^b. The gates of hell shall not overcome the Church^c.

Mat. 16.18.

Mat. 16.18.

Mat. 16.18.

Moreover whome hee predestinate, them he also glorified^d.

Rom. 8.30.

For the gifts and calling of God are without repentance^e.

Rom. 11.29.

Rom. 11.29.

They went out from vs, but they were not of vs; for if they had beene of vs, they would have continued with vs^f.

Ioh. 17.12.

Ioh. 17.12.

So the Churches of God, as afore in this article.

The errors, and aduersaries vnto this truth.

Wander then doe they from the truth, which thinke,

*This the very elect, totally, and finally may fall from
Bredwells de. grace, and be damned.*

*That the regenerate may fall from the grace of God; may
destroy the temple of God, and be broken off from the vine
Christ Iesus: which was one of Glouers errors.*

*That the number of those which be predestinate, may both
encrease, and be diminished: so thought the Pelagians.*

4. Proposition.

Not all men but certaine, be predestinate to be saved.

The proofs from Gods word.

*We deny that all, and affirme that: a certaine chosen and
company of men be predestinate, and so doth Gods word.*

Reioyce that your names are written in heaven.

*I know mine, and am knowne of mine, is the saying of
Christ Iesus.*

I suffer all things for the elects sake, saith S. Paul.

The very same with vs doe the Churches affirme.

The same I have said before.

*We are therefore against them which teach, how not cer-
tain, but all, euen the most needly, and damnable, yea, the very
Devils shall be saved: of which opinion were the Originists,
and are the Catabaptists.*

All men be elected vnto life euermlasting.

*There is no hell, nor future, and euermall misery at all, but
onely either in mans opinion, as hold the Atheists, or in the
heart, and conscience of man in this life, as the Familists main-
taine.*

*No certaine company bee foredestined vnto euermall con-
demnation.*

*None, more then others, bee predestinate vnto saluation
which was an error of Ireny Bulling.*

In

*Bredwells de.
sec. p. 89.*

*Glouers T.
p. 110.*

*1. 10.
1. 10.
1. 10.*

Luk. 10. 10.

Ioh. 10. 14.

1. Tim. 2. 10.

Confess.

Helv. 3. cap.

10. Basil. ar. 1.

Gal. ar. 12.

Belg. ar. 16.

Wolf. Mas.

epist. ad Philip.

Bull. cont.

Cap. 1. lib. 1.

Nath. in

Chr. his

stat. 10. 11.

Ramus.

and Allens

confess.

Calu. epist.

minist. Basil.

sol. 105.

In like sort we condemne such as either curiously enquire who, and how many shall be saved, or damned; or give the sentence of reprobation vpon any man whose name is not in the Papists vpon Caluine, Beza, and Vetrone, when they call them Reprobates.

5. Proposition.

Of the mere will, and purpose of God, some men in Christ Iesus are elected, and not others, vnto saluation.

The prooue from Gods word:

In the Scripture wee read of mans predestination the cause efficient to be the euertlasting purpose of God; the cause formal, God his infinite mercy, and goodnes; the cause material, the blood of Christ; the cause final, or end, why both God the Father hath loued, and Christ for his elect hath suffered; is the glory of God, and the saluation of man.

And this doe all the Churches militant, and reformed, with a sweete consent testifie, and acknowledge.

will, Eph. 1. 5. Not according to our works, but according to his owne purpose and grace 2. Tim. 1. 9. I will shew mercy, to whom I will shew mercy, Exod. 3. 19 Rom. 9. 11. God hath cholen vs in Christ, &c. and hath predestinate vs through Christ vnto himselfe. Eph. 1. 4. 5. Ye were not redeemed with corruptible things, &c. but with the precious blood of Christ, as of a limbe vndefiled, and without spot, which was ordained before the foundation of the world, but was declared in the last times for your sake. 1. Tim. 1. 13, 19, 20. who doth predestinate vs, &c. to the praise of the glory of his grace. Eph. 1. 6. The Lord hath made all things for his owne sake; yes, euen the wicked for the day of euill. Prou. 16. 4. Rom. 8. 29. Those whom he knew before, he did also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren. Hath not ther power power of the clay, to make of the same lump, some vessels to honour, and another vnto dishonour? Rom. 9. 21.

Adversaries vnto this truth.

Hereby is discovered the impiety of those men which thinke that.

1. Man doth make himselfe eligible for the kingdome of heaven.

a That the purpose of God might remaine according to election, Rom. 9. 11. Who doth predestinate vs, &c. according to the good pleasure of his

caused by his owne good workes, and merits; so teach the Papists.

The kingdom of heaven (say they) is prepared for them that are worthy of it, and deserue it by their well doing.

Licet electis gloria ex aeterna Dei predestinatione dimanet, non tamen prout nisi ex eorum operibus, &c. Sine nobis non glorificamur. 1. Although from Gods eternall predestination, glory floweth to the elect: yet for all that it springeth not but from their owne workes, &c. Without our selues we are not glorified.

Scilla in L. ed. b.
c. 10. fol. 35.

2. God beheld in euery man, whether hee would vse his grace well, and belecue the Gospell, or no; and as hee sawe a man affected, so did predestinate, chuse, or refuse him.

3. Besides his will, there was some other cause in God, why hee chose one, and cast off another man; but this cause is hidden from vs.

4. Men by nature be elected, and saved; an error of the Basilidians, and Valentinians.

5. It is in mans power to be elected, the error of Theophrast, and of Boetius.

6. God is partiall, and vniust for chusing some, and refusing others, calling many, and electing but fewe.

6. Proposition.

They who are elected vnto saluation, if they come vnto yeeres of discretion, are called both outwardly by the Word, and inwardly by the Spirit of God.

The prooffe from Gods word.

Though true it be, the Lord knoweth all, and euery of his elect: yet hath he revealed vnto vs certaine notes, and tokens, whereby we may see, and certainly know, whether wee bee of that number, or not. For such as be ordained vnto euertlasting life, if they liue long in this world, they one time or other be called vnto the knowledge of saluation, by the preaching of Gods

Gods word; they obey that calling, through the operation of the holy Ghost, working within them; they feele in their soules the same spirit, bearing witness vnto their spirits, how they are the children of God; and finally they walke religiously in all good workes.

These things are most euident, and cleere in the holy Scripture, where is set downe, both the calling of the predestinate, and their obedience to the word being called^b, and their adoption by the spirit to be the children of God^c; and last of all, their holinesse of life, and vertuous conuersation^d.

All Churches reformed consent hereunto.

Gal. 1. 15. He hath called you to his kingdome, and glory. 1. Thess. 2. 12. He hath called vs with an holy calling. 2o Tim. 1. 9. They that are on his side, called, chosen, and faithfull. Reu. 17. 14.^b Your obedience is come abroad among all. Rom. 16. 19. in Christ also ye trusted after ye heard the word of truth. Eph. 1. 13. Iesus Christ is in you, except ye be reprobates, 2. Cor. 13. 5. Ye receiued the spirit of adoption, whereby we crie Abba, Father. The same Spirit bearing witness with our spirit, that we are the children of God. Rom. 8. 15. 1. After this manner pray ye, Our Father, &c. Matth. 6. 9. And because ye are sonnes, God hath sent forth the spirit of his Sonne into your hearts, which cryeth Abba, Father, Gal. 4. 6. He hath chosen vs in him, &c. that we should be holy, and without blame before him in loue. Eph. 1. 4. We are his wor^mship, created in Christ Iesus vnto good works, which God hath ordained that we should walke in them. Eph. 2. 10. For the grace of God, &c. hath appeared, and reacheth vs that we should denie vngodinesse, and worldly lusts, and that we should liue soberly, and righteously, and godly in this present world. Tit. 2. 11, 12.

Errors and aduersaries vnto this truth.

Sundrie aduersaries hath this truth, and

First the Papists, who teach that none are to thinke, or persuade themselves, that they are of the number of the Predestinate vnto saluation, but to be euer doubtfull thereof.

The said Papists deliuer that so many persons, as are not marked with the signe of the crosse vpon their forehead, are damned, and reprobate^f; also, that they which will be saved, must be Franciscans^g, at least wise become members of the Church of Rome^h.

Secondly, the Antinomies, which thinke the outward calling by the word (though they haue not the inward calling by the Spirit, and be destitute of good workes) a sufficient argument of their election vnto lifeⁱ.

L

Thirdly,

Thirdly, the Puritane, who among other assurances given them from the Lord of their saluations, make their aduancing of the Presbyteriall kingdome (by the putting howe of Bishops, Chancellours, &c.) a testimonie that they shall haue part

in that glorie, which shall be revealed hereafter.

Fourthly, the Schwenfeldians, and all such as depending vpon immediate and diuine reuelations, condemning and contemning the ordinarie calling of God, by the ministerie of his word.

Lastly, the Russians, Catabaptists, and Familie of Loue, who beleue that themselves onely, and none besides, shall be saved.

7. Proposition.

The Predestinate are both iustified by faith, sanctified by the Spirit, and shall be glorified in the life to come.

The prooffe from Gods word.

Know that Divers be the effects of mans predestination; but chiefly it bringeth to the Elect, iustification by Faith in this life, and in the life to come, glorification, alwaies a conformitie to the image of the onely begotten Sonne of God, both in suffering troubles here, and in enjoying immortall glory hereafter, as testifie all the Churches in their confessions.

Gal. 2. 16. They which be of faith, are blessed with faithfull Abraham. Eph. 1. 8. Moreouer, whom he predestinate, them also he called; and whom hee called, them also hee iustified; and whom he iustified, them also he glorified, Rom. 8. 30. Come ye blessed of my Father, inheriſt the kingdome prepared for you. Math. 25. 34. If we be children, we are also heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him, Rom. 8. 17. And as we haue borne the image of the earthly, so shall we beare the image of the heavenly. 1. Cor. 15. 49.

Telemem.
Anacle. scrip.

Wolf, Mus.
culus in epist.

Phil. pref.
EuCocci. iust.

1. 7. c. 13.

The errors, and aduersaries vnto this truth.

This is flatly against *Papian*, *Iustinus*, and all Millinaries, who deny the eternitie of mans happinesse, and dreame of I know not what blisse in this life to endure a thousand yeeres, but

but no longer.

Also against the Manichies, who said, the soule onely shall be saved ^a.

Also against those heretikes which deny the resurrection of the flesh, as did the Carpocrations^a, Manichies^b, and others ^c.

Likewise against the Hieracites, who have a phantasie that no children, departing this life before they come vnto yeeres ^d of discretion, and knowledge, shall be saved ^e. So the Papists

doe teach ^f that no infants, dying vnbaptized doe goe to hea-

nen, but vnto another place adioyning vnto Hell, called *Lim-*
bui puerorum ^g.

^a Philastrus.

^b Clem. Strom lib. 4.

^c Aug. contra Faust. l. 4. c.

^d 16.

^e See store ar. 4. prop. 1.

^f Epiphani.

^g Positiones Iugoslav. de Purgat.

3. Proposition.

The consideration of Predestination, is to the godly wise, most comfortable; but to curious, and carnall persons, very dangerous.

The proofe from Gods word.

This doctrine of Predestination is to the godly full sweete, pleasant, and comfortable, because it greatly confirmeth their faith in Christ; and encreaseth their loue toward God.

I account the afflictions of this present time, are not worthy of the glory, which shall be shewed vnto vs.

If God be on our side, who can be against vs? who spared not his owne Sonne, but gaue him for vs all to death, how shall hee not with him giue vs all things also? who shall lay any thing to the charge of Gods chosen? It is God that iustificieth, who shall condemne? &c.

Yee were sealed with the holy Spirit of promise, which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of his glory ^a.

Griue not the holy Spirit of God, by whom yee are sealed vnto the day of redemption ^b.

But to the wicked and reprobate the consideration hereof, is very sower, vsauorie, and most vncomfortable, as that which they thinke (though very vtruly, and sinfully) canerh them

^a Ibid. 31. 34.

^b Eph. 1. 13.

^c Eph. 4. 30.

them either to despaire of his mercie, being without faith; or not to feare his iudgement, being extremely wicked: whereas neither from the word of God, nor any confession of the Church, can any man gather that he is a vessel of wrath, prepared to damnation; but contrariwise by many, and great arguments may perswade himselfe that God would not his destruction, as in the next proposition immediately ensuing plainly may appeare.

Errors, and aduersaries vnto this truth.

Therefore they are to be taken as much out of the way, which say that this doctrine leadeth either vnto desperation, which is without all comfort; or vnto loosenesse of life, and so vnto Atheisme; and therefore to bee published neither by mouth, nor booke; and so thought both the Pelagians¹, and the Predestinates (a sort of heretikes so called) in old time¹, and the Familie of Loue in our daies, who tearme the doctrine of Predestination, a licentious doctrine, and say it filleth all the prisons almost in England².

9. Proposition.

The generall promises of God, set forth in the holy Scriptures, are to be embraced of vs.

The prooffe from Gods word.

That men the better may auoid both desperation, and carnall securitie, they are to haue alwaies in minde, that,

1. The promises of grace, and fauour to mankinde, are vniuersall: as

Come vnto mee, all yee that are wearie, and laden, and I will ease you³.

God sent not his Sonne into the world, that he should condemne the world; but that the world through him might be

finned⁴.

God

God will that all men shall be saved, and come vnto the knowledge of the truth ^a.

^a 1. Tim. 2.4

2. The doctrine of the Gospell for the free remission of finnes, is to be preached not vnto a fewe but vniuersally, and generally vnto all men.

Goe therefore, and teach all nations, baptizing them, &c ^a.

^a Mat. 28.19.

Goe into all the world, and preach the Gospell to every creature. He that shall beleene, and be baptized, shall be saved: but he that will not beleene, shall be damned ^a.

^a Mark. 16.17

3. The seales of the covenant be appointed to be giuen to all men, or which are members of the visible Church, or desirous to be incorporated therein. For

^a 16.

All are to be baptized ^a, and all are to participate of the bread, and cuppe at the Lords supper ^a.

^a Mat 28.19.

4. As the disobedience of Adam brought condemnation vpon all men: so the blood, and obedience of Christ is able, and all sufficient to wash away all finnes, and that of all men.

^a Mat. 26.28.

^b 1 Cor. 11.24.

5. No man ever truly repented, but he was receiued againe into fauour; so was David after his adultery ^a, Manasses after his Idolatry ^b, Peter after his Apostacie ^c, the Thiefe vpon the Crosse ^d, the Niniuites ^e.

^a 2. Sam. 12.

^b 13.

^c 1 Chr. 33.

^d 12.13.

^e Ioh. 12.15.

^f &c.

^g Luk. 23.43.

^h 43.

ⁱ Ionas 3.10.

The adversaries vnto this truth.

They are not to be heard then which say, that

The number of the Elect is but small; and seeing we are vncertaine, whether we be of that company, or no, we will proceede in our course as we haue begun.

God is an acceptor of persons, and so vniust in chusing some and refusing others.

God hath predestinate all those persons to eternall death, which are not in the state of true repentance: which was one of Glouers errors ^a.

^a Bredwells

detest. p. 96.

It is the part therefore of all and every man

Not to refuse the mercies of God both generally, and gratefully offered vnto all men by his word, and Sacraments.

Not to dispaire in respect either of the greatnesse, or multi-

tude.

tude of his finnes.

Nor yet to prouoke the Lord to execute his vengeance vpon them, through prophannes of life, or security.

10. Proposition.

In our actions the Word of God, which is his revealed will, must be our direction.

The prooffe from Gods word.

In our doings, but chiefly in the matter of Predestination we are to follow not our owne iudgement, and what seemeth good in our owne opinions: but the will of God, and that will too not which is concealed from vs, viz. of God his omnipotency, whereby he governeth at his pleasure the things by himselfe created; whereof mention is made both in the Psalmes^a, in the Prophet *Isay*^b, and other places of his word^c, but of his fauour, and good pleasure towards man, reuealed in the holy Scriptures, by Iesus Christ, whome we are to heare^d.

Subscribed hereunto haue, and doe Gods Church euery where.

The aduersaries vnto this truth.

This truth is gaine-said by the Phrygians, Montanists, and Messalians^a, also by the Enthusiastes^b, Anabaptists^c, and Family of Loue^d, which leaue the written word of God, and relye vpon their owne dreames, visions, and lying reuelations. Hence proceedeth the contempt of Gods written word and of the Preachers, and all religious exercises thereof. For saith the Family of Loue^e, No difference is there betweene a ceremonially, either Letre Doctor Christian, and an vncircumcised Heathen.

18. Article.

Of obtaining eternall saluation onely by the name of Christ.

They also are to be had accursed, that presume to say that

^a Psal. 115. 3.
^b Eze. 46. 10.
^c Rom. 9. 15.
^d Mat. 3. 17.
^a Theodorit.
^b Beza. ep. 81.
^c Sleidan. com.
lib. 6.
^d H. N. euang.
c. 12. sect 6.
^e In a letter of
theirs vnto
the B. of Roch.
in Will. con-
fute.

that every man shall be saved by the Law, or felt which bee
professeith, so that he be diligent to frame his life according
to that Law, and the light of nature. For holy Scripture
doth set out unto us onely the name of Iesus Christ, wher-
by men must be saved.

The Propositions.

1. The profession of every religion cannot save a man, live
he never so virtuously.

2. No man ever was, or shall be saved, but onely by the
Name or faith of Iesus Christ.

1. Proposition.

The profession of every religion cannot save a man, live he never
so virtuously.

The prooffe from Gods word.

THIS we cannot but acknowledge to bee a truth if wee be-
lieve the Scriptures, for they testifie that

Jewes, and Gentiles are all vnder sin, culpable before God,
and deprived of the glory of God.

All men, that would be saved, must bee borne againe of the
holy Ghost.

No man is iustified by the workes of the Law, either cere-
moniall, or morall.

God hateth the doctrine of the Nicolaitanes, and of Ba-
laam.

The Reprobate, whose names are not written in the booke
of the life of the Lambe, they doe worship the Beast.

Punishments eternall, and intolerable are threatned, both
to the Beast, and the false prophet, and likewise to all such as
will not goe out of Babylon, and to all Idolaters.

The confessions of Gods people are to this end, and pur-
pose.

• Rom. 3. 20.
19. 23.
• Ioh. 3. 3.
• Gal. 3. 10.
• Act. 17. 34.
• Col. 2. 16. 18.
• Gal. 3. 12.
• Rom. 3. 10.
10. 12.
• Eph. 2. 8. 9.
• Rev. 3. 15.
• Ibid. 14.
• Rev. 13. 9.
• Rev. 20. 10.
• Rev. 18. 4.
• Rev. 21. 8.
• Cōfess. Helv.
I. ar. 12. & 2.
• I. 17. Bohe. c. 6.
Gal. ar. 22. 23.
Belg. ar. 32. 23.
Aug. ar. 45. 11.
Wyttembor. 9.
• Suer. c. 3.

Errors and adversaries unto this truth.

Ad. 15. 5.

alren. l. 1. c. 16

^b Philastrius,

Then to be held accursed are they which affirme, that
The obseruation of the Iudaicall ceremonies is necessary
vnto saluation, as did the false Apostles ^a, the Ebionites ^b, and
the Cerinthians ^c.

Such throughout the world as lead an vpright life, and bee
morally righteous, whatsoeuer there religion is, shall be saued,
as many of the Philosophers were in the opinion of the Val-
lentinian and Basilidian heretikes ^d, of Galeatus Martius ^e, and
Erasmus Roterodam ^f.

^a Clem. Alex.

^b 2. 1.

^c Paul. Iovius

log. doct. vir.

p. 67.

Præf. sua.

Tuscul. quæst.

lib. 1. præf. 10

his 3. Reform

lect. 1. 6.

^d Pol. of the

Turk. emp. c.

23. Lonicer.

Turk. hist.

comp. 2. par.

1. cap. 12.

^e Damascene.

^f D. Aug. ep.

ad Quod. rule

That men externally may professe any religion, and not
withstanding be saued, if their affections, and heart be with the
Family of Loue ^g.

That all those that liue vprightly and doe good deedes
shall be of equal happinesse in the kingdome of heauen, be they
Turkes, Christians, Iewes, or Moores. A Turkish error ^h.

That men may embrace, and follow the sect, and religion,
which they haue most minde vnto, and so doing please God,
and shall be saued: the Lampatiens doctrine ⁱ.

That no sect encreased, or were out of the way to heauen;
a fancy of the Rhetorians ^j.

1. Proposition.

*No man euer was, is, or shall be saued, but onely by the name or
Faith of Iesus Christ.*

The prooffe from the word of God.

This wee cannot but acknowledge to bee true, if also wee
beleue the Scriptures, which say that

Among men there is giuen none other name vnder heauen,
whereby we must be saued ^k.

Through (Iesus Christ) his name, all that beleue in him,
shall receiue remission of finnes ^l.

In

In thee (*viz.* Christ Iesus) shall all the Gentiles be blessed ^{c Gal. 3. 8.}
 And this is the Faith, and confession of the reformed Churches ^{d Confess.}

^{Helv. 1. ar. 10j}
^{11. 1. 3. Basil. 11. 4. Bohem. c. 4. 10. Gal. ar. 1. 3. 16, 17. Belg. 21. 17. 20, 21, 22. Augustan. ar. 3.}
^{11. & 2. cap.}
 Saxon. ar. 3. Wütemb. c. 8. Suevica. ar. 9. sect. 2. they reuolted.

The errors and aduersaries vnto this truth.

Many waies this truth very heretically is oppugned. For,

Some teach that we are saued not by Christ, (but as the Valentinians said) by the labour of their hands, and by their own good works ^{2.} (as *Simon Magus* boasted,) by his faire *Helene* ^b, (as *Matthew Haman* held) by other meanes, and that all persons which worshipped Christ, are abominable Idolaters ^c as *Nenferus*, and *Siluanus* beleueed by *Mahomet* ^d, and therefore he reuolted from Christianitie vnto Turcisme.

Others confesse that wee are saued by the name of Christ, but either not by the right and true Christ, for they said themselves, and enery of themselves were Christ, as in old time did *Saturninus* ^a, *Manes* ^b, *Desider*, *Burdegal*, and *Eudo de Stella* ^c, and of late yeares, at Basil, *David George* ^b, and in England, first one *Iohn Moore* ⁱ, and afterward *William Hacket* ², the former was whipt for the same at Bethlehem in the second of Queene *Elizabeth*, the other hanged and quartered in Cheapside, *Ann.* 1591.

Or by the true Christ, but either distinguish betweene Iesus and Christ, saying, Iesus was one man, and Christ another, as did the Marcionites ¹.

Or say there be two Christs, one reuealed alreadie in the daies of *Tiberius* the Emperour, who came for the saluation of the Gentiles, another yet to come, for the redemption of the Iewes, so thought the same Marcionites ^m, *Nessorius* held also there were two Christs, whereof one was very God, the other very man, borne of a woman ².

Or publish, how none were saued by the true Christ till the 15. yeare of the foresaid *Tiberius*, an heretic of *Manes*, and his companie ².

Others besides (as the Familie of Loue) vnderstand all things

M

written

^a Iren. lib. 1.
^b Iren.
^c Holinsh.
^d chro. fol. 399.
^e Beza resp. ad repetit. 10.

And, Cal. p. 8.

^a Epiphm.
^b Euseb. l. 7. c.
^c Genebr.
^d chro. l. 3. p.
^e 318. 709.
^f Hist. David.
^g Georgii.
^h Stow.
ⁱ Conspir. for pretend. re-
^j for.
^k Philaster.

^m T. rru. l. 4.
ⁿ coner. Nare.
^o Vincen. Liv.
^p adv. hæreses.

^q Epiphm.

writeth of Christ, allegorically, and not according to the letter of Gods word. For they teach that whatsoever is written of Christ, must in vs, and with vs be fulfilled?

¶ H. N. proph.
of the Spir. c.
7. lect. 3.

Others haue thought, ye haue spoken blasphemously of the constant, and holy Martyrs, who for the name of Christ, gave their liues in England in the raigne of Queene Mary, some saying: They were starke fooles, as did Christopher Vuel, a chiefe Elder in the Familie of Loue, others (as *Westphalus*, and *Marbachius*) that they were the Diuels martyrs.

¶ Anf. to the
Fam. let L.
3. a.

¶ Sturmius,
ancipap 4. par.
3. p. 1. 9.

19. Article.

Of the Church.

The visible Church of Christ, is a congregation of faithfull men: in the which the pure word of God is preached, and the Sacraments be duly ministred, according to Christs ordinance, in all those things that of necessitie are requisite to the same.

As the Church of Iernsalem, Alexandria, and Antioch hath erred: so also the Church of Rome hath erred, not onely in their living, and manner of ceremonies, but also in matters of Faith.

The Propositions.

1. There is a Church of Christ, not onely inuisible, but also visible.
2. There is but one Church.
3. The visible Church is a Catholike Church,
4. The word of God was, and for time is before the Church.
5. The markes, and tokens of the visible Church, are the due, and true administration of the word, and Sacraments.
6. The

6. The visible Church, may, and from time to time hath erred both in doctrine, and conversation.

7. The Church of Rome most shamefully hath erred in life, ceremonies, and matters of faith.

I. Proposition.

There is a Church of Christ both invisible, and visible.

The proofoe from Gods word.

A True saying it is, the Lord, and he onely knoweth who are his. For to man the Church of Christ is partly invisible, and visible partly. The invisible are all the Elect, who be, or shall be either in heauen, triumphing; or on earth fighting against the flesh, the world, and the Diuell. These as members of the Church are said to be invisible; not because the men bee not seene, but for their faith, and conscience to Godward is not perfectly knowne vnto vs.

The members of the visible Church are some of them for God, and some against God: all of them notwithstanding deemed parts of the Church, and accounted faithfull, so long as they make no manifest, and open rebellion against the Gospel of Christ.

And all this wee gather from the holy Scripture, where mention is made of the Church invisible, and triumphing, *Reu. 2. 26. 28 & 3. 5. 12. & 7. 14. 55.* invisible, and militant, in the Epistles of *S. Paul^a, Peter^b*, and booke of *S. Iohns* Revelations^c, also of the Church visible, and mixed with good and bad, by the Parable of the Sower^d, of the Marriage^e, and of the Virgins^f, as also by the saying of our Saviour Christ^g, and of *S. Paul^h*.

The Churches beare witnesse hereuntoⁱ.

70. ^a For he knew who should betray him: therefore said, Ye are not all cleane. *Ioh. 13. 11.* In a great house are not onely vessels of gold, and of silver, but also of wood, and of earth, and some for honour, and some vnto dishonour, *2. Tim. 2. 20.* Confess, *Ier. 1. ar. 14 & 2. c. 17.* Bohem. c. 8. Gal. ar. 17. Belg. ar. 17. August. ar. 7. Saxon. ar. 11. Willemb. ar. 32. Suetica. ar. 15.

^a Gal. 4. 19.
^b Eph 6. 10. &c.
^c 2. Tim. 3. 17.
^d 1. Pet. 5. 9, 10.
^e Re. 12. 7. 11.
^f 17. & 17. 14.
^g Math. 13.
^h Math. 27.
ⁱ Math. 25.
^j Have not I chosen you twelve, and one of you is a diuell? *Ioh.*

The Errors, and aduersaries unto this truth.

This truth hath many aduersaries, whereof

^a See art. 21.

prop. 4. ar. 18.

prop. 2.

^b Leon, Ram-

feis and I.

Allens conf.

Also H. N.

document.

sent. c. 6. sect.

7. c. 3. sect. 5.

Sp. land c. 44.

sect. 12. Pro-

uerbs, c. 5.

sect. 15. Proph

c. 16. sect. 8.

c Vaux ca-

tech. c. 1. Telt.

Rhem, an. A. d. 11. 24.

^d Aug. contra Peril. cap. 19.

Calv. contra Libert.

^e H. N. 7. ex-

hort. c. 13. sect. 10.

& 1. epist. praf.

^f A con'used gathering together (of good and bad

in publike assemblies) is no Church.

The Brownists answer to Mr Cartwright p 39.

^h The

assemblies of good and bad together, are no Churches, but heapes of prophane people.

saith Barrow in his discourse. p. 33.

Some renounce our Christ, the Sauour of mankind; and so thinke his people are not the Church, as the Iewes, Turkes, and Heretikes haue done ^a.

Some acknowledge no triumphing state, of the godly in heaven, but dreame of an euer-glorious condition in this world, as the Familie of Loe ^b.

Some thinke the Church Catholike to be visible, as the Pa-

Some imagine the Church Militant is not visible at all, as the Libertines.

Some giue out, that the visible Church is deuoid of sinne, and sinners, as did the Donatists ^d, and doe the Anabaptists ^e, Familie of Loe ^f, Brownists ^g, and Barrowists ^h.

2. Proposition.

There is but one Church.

The prooffe from Gods word.

When we doe say that the Church is visible, inuisible; and that there is a Westerne, East, Greeke, Latine, English Church: we meane not that there bee diuers Churches of Christ, but that one, and the same Church is diuersly taken and vnderstood, and also hath many particular Churches, as the sea many riuers, and armes, branching from it. For the visible Church is not many congregations, but one companie of the faithfull.

We being many are one Body in Christ, and every one, one

^f Rom. 12. 5.

^h 1. Cor. 10, anothers members.

27.

We that are many, are one Bread, and one Body ^h.

For

For as the body is one, and hath many members, and all the members of the body, which is one, though they be many, yet are but one body; even so is Christ. For by one spirit are we all baptised into one body, &c. Now ye are the body of Christ, and members for your part.

For as we have many members in one body, and all members have not the same office, so we being many, (are one body) in Christ, and every one, one another's members.

There is neither Jew nor Grecian; there is neither bond, nor free, there is neither male, nor female; for ye all are one in Christ Iesus.

All Gods people agree with us in this point, *that there is but one Church, yet the same persons doe erre, which condemne so many (as no members of Christs Church) which ioyne not with them in their singular, and private opinions, arrogating the stile, and title vnto themselves onely, and denying all other men to be either the Church, or members of the body of Christ. Such are,*

The adversaries vnto the 18. article, be also, for a great part adversaries vnto this truth.

Furthermore, although it be acknowledged by many, and they too baptizd of Christians, that there is but one Church: yet the same persons doe erre, which condemne so many (as no members of Christs Church) which ioyne not with them in their singular, and private opinions, arrogating the stile, and title vnto themselves onely, and denying all other men to be either the Church, or members of the body of Christ. Such are,

The Russeis, who boast, how themselves with the Grecians, are the onely Church of God; themselves onely are the men who shall be saved; all Christians beside themselves, are no better then Turkes.

The Papists also which say, that

The present Church of Rome is Gods Church, Gods catholike Church, the mysticall body of Christ, by Papists, Catholics, and true Christians, are all one.

Muncer, and the Anabaptists tearmed themselves, (cleane opposite to the Church of Christ) the elect of God, and saide that all other men were wicked, and worthy to be slaine.

The Family of Loue, who publish how themselves onely

are the Church, and all other men are Heathen¹, and Beasts², themselves onely into the Catholike Church of God³, the Saints of God⁴, and his accept able people⁵, and that such as are no Familists, they have nothing God⁶, and shall perish⁷.

The Puritanes finally they say, If God haue any Church, or people in the land, no doubt the title (Puritan) is given them⁸. Notable words, eyther God hath no Church in England, or Puritanes are the Church.

The Mini-prelate is not afraide to utter this speech, They against whom I deale (namely the ecclesiasticall officers, as Bishops, and their fauourers, and partakers) haue so prouoked the anger of this Lord and prynces of this Church, as stand long they cannot⁹; others of the said Bishops, and the like, write thus, they bidde battell to Christ, and his Church, and it must bid defiance to them till they yeeld¹⁰.

3. Proposition.

The visible Church is a Catholike Church.

The proofe from Gods word.

The visible Church, properly vnderstood, is but a part of the Catholike; yet forasmuch as it is a Congregation of the faithful, who are for calling, Gouvernours, and subiects, noble and base, rich and poore, teachers, and learners: for sexe, men and women: for age, old and young: for nation, Jewes and Gentiles; Grecians and Barbarians: for time and continuance, in all ages, euen from our first parents, it may rightly be called a Catholike Church.

This is grounded vpon Gods word, where we finde that excluded as his calling, and he by whose age, and nation, and that the Church, as it hath bin from the worlds beginning, so shall it continue to the end.

And this is the confession of the Churches.

Whoeuer shall call on the name of the Lord, shall be saved. Act. 2. 21. The Gospel is the power of God to saluation to every one that beleueth, Ro. 1. 16. There is neither Jew, nor

Greci.

Grecian; there is neither bond nor free, there is neither male nor female: for you are all one in Christ Iesus, Gal. 3. 28. He that shall beleue, and is baptized, shall be saved, Mark. 16. 16. By him every one that beleueth, is justified. Act. 13. 39. He is the head of the Law to every one that beleueth, Rom. 10. 4. They shall come from the East, and from the West, and from the North, and from the South, and shall stand in the Kingdom of God, Luke 12. 32. The promise is made unto you, and to your children, and to all that shall believe off, &c. Act. 1. 39. In every nation he that feareth God, and worketh righteousness, is accepted with him, Act. 10. 35. Rev. 1. 8. Mar. 16. 15. Confess. Art. 1. 17. Rob. Cant. 4. 18. ar. 27. Willemb. ar. 37.

Errors and adulteries vnto the truth.

Vnfound be they in religion therefore which haue, and doe as it were tyo the Church to a certain^e country, as the Donatists distro Africa a people; as the Iowes to themselves; by persons, place, calling, or time, as doe the Papists.

To certaine persons, when they say,

The Church is founded vpon Peter, and his successours.

All that will be saved, must of necessitie bee subiect to the Bishop of Rome.

The true Church is vnitod to the obedience of the Popp of Rome.

To a certaine pface, when they say,

The Church of Rome is the Catholike Church.

The Church of Rome is the mother of the faith.

To a certaine calling, by their Petrus a Soto, to Bishops, and Prelates.

To a certaine time, as when the said Papists affirme, how

The time was when holiness was onely in the virgin Mary; when faith rested onely in the virgin Mary; when all the faith was lost, saue onely in our Lady.

It is a bold assertion also, and very presumptuous of Apostata Hill, that in England all men were Papists without exception from the first Christening thereof, vntill the age of King Henry the eight.

4. Proposition.

The word of God was, and for time to be, for the Church.

The

The prooffe from Gods word.

Forasmuch as the visible Church of Christ is a Congregation

of men (either in the eyes of God, or in the iudgement of the

Godly) faithfull it followeth, that the word of God must be a-

fore the Church for time, as likewise the authority. For time,

because Gods word is the Seede, the faithfull the Corne, and

the Children; Gods word is the Rocke, or foundation; the

faithfull, the House.

For authority also the word is before the Church; because

the voice of the Church is the voice of man, who hath erred,

and may erre from the truth: but the voice of the word, is

Gods voice, who cannot deceiue, nor be deceiued.

Of this iudgement be the Churches reformed.

The adversaries vnto this truth.

This maketh to the strengthening of vs against those Popish

assertions of Viguerius, and such like, viz. that the Church

was before the word, for time, and is about the word, for au-

thority.

4. Proposition.

The markes, and tokens of the visible Church, are the due, and

true administration of the word, and Sacraments.

The prooffe from Gods word.

There is the visible Church of Christ, where the word of

God sincerely is preached; and the Sacraments instituted by

our Sauiour, are duely administred.

Hence it is that our Lord, and Sauiour calleth them his mo-

ther, and his brethren, which heare the word of God, and doe

it, and saith, He that is of God, heareth Gods word, also,

My

My sheepe heare my voyce^a, and how shall they heare with-
out a Preacher, saith S. Paul^b.

Ioh. 10. 27.
Rom. 10. 14

Likewise the Apostle S. Iohn,

He that knoweth God heareth vs^c, hee that is not of God,
heareth vs not^d: Againe, they are of the world, therefore speak^e
they the world, and the world heareth them^f.

Ioh. 4. 6.
Ibid. v. 7.

And touching the Sacraments, first of Baptisme.

Go therefore, and teach all nations, baptizing them in the
Name of the Father, and the Sonne, and the holy Ghost; teach-
ing them to obserue all things, whatsoeuer I haue commanded
you^g.

Math. 28. 19
20.

Wee haue bin baptized into Iesus Christ^h, yee are washed
ye are sanctifiedⁱ.

Rom. 6. 1.
1 Cor. 6. 11.
1 Cor. 12. 13

By one Spirit are wee all baptized into one body^k.

Next of the Lords Supper.

The Lord Iesus in the night that hee was betrayed tooke
bread, and when he had giuen thanks he brake it, and saide,
take, eat, this is my body, which is broken for you; this do in
remembrance of me.

After the same manner also he tooke the cup, when he had
Supped, saying, This is the new Testament in my blood, this do
as oft as yee drinke it, in remembrance of mee^l.

1 Cor. 11. 23
24, 25. Luke
22. 19.

The Christians in all reformed Churches acknowledge these
things^m.

Confess. Hel
1. 27, 14. and, 2
cap. 17. Robe.

Some (and they also many of them very godly men) adde
Ecclesiasticall discipline for a note of the visible Church. But
because the said Discipline in part is included in the markes
here mentioned; both wee, and in effect all other well ordered
Churches, ouerpasse it in this place, as no token simply of the
visible Church.

c. 8. Galat. 3. 27
28. Saxon. ar.
11. Winamb.
ar. 2. Sueti
ar. 32.

Neither tie wee the Church so strictly to the signes articu-
late, that we thinke all those to be without the Church, and
no Christians, which neither doe heare the word ordinarily &
publickly reade, and preached, nor participate in the Sacra-
ments, if so be they would; and yet can neither heare the one,
nor receive the other, as it falleth out sometimes, especially in
the times of blindness and persecution.

The Errors, and aduersaries, and this truth.

Wee renounce therefore, as altogether vnfound, and Antichristian, the opinions.

1. Of the Papists, who both deny the pure preaching of Gods word, and the administration of the Sacraments among Protestants, to be the markes of Christ his visible Church^a, and asstine the tokens hereof to be antiquity, Vniversality, Succession, &c. as doth *Seaplan^b, Braslow^c, Bazins^d, Hil^e, and Alabaster^f*.

2. Of the Brownists, who make discipline (and that too of their owne deuising) such an essentiall argument of the visible Church, as they thinke, where that is not, the Magistrates there be Tyrants, the ministers false prophets: No Church of God is, Antichristianity doth raigne^g.

3. Of the same Brownists, and Barrowists, who neither allow frequenting of sermons, and ministring of the Sacraments nor haue any Sacraments administred among themselves^h.

4. Of the Family of Loue, which haue in vnder contempt, and derision, both the Preachers, and the Sacraments, scornfully tearing the Preachers, Scripture-learned men, Ceremoniall, and Letre Doctorsⁱ, and the water at Baptisme, Elementish water^j.

Neither doe wee approoue them, who for the visible, and externall, put downe inuisible, and spirituall tokens of the visible Church, as Faith in Christ Iesus, and Loue towards the Saints, which thing I. K. doth^k.

6. Proposition.

The visible Church may, and from time to time be altered, both in doctrine and conuersation.

The prooffe from Gods word.

Had not this bin most true, it had neuer bin touched both

^a Petrus a So-
to assert de.

^b Eccl.
in his For-
resse.

^c In his Mo-
dues.

^d Designis vi-
sib, ec.

^e In his Quar-
teron.

^f In his Mo-
riues.

^g R. H. in Pla
2. 2. Bar. de

^h co. p. 86. Anf.
to, M. Cartw.

ⁱ leu. cap. 13.

^j Alston con-
su. of Gaen &
Bar. p. 113. 116

^k H. N. Euang.
c. 13. sect. 11.

^l Fam. leu. et
the 2. of

^m Rech.

ⁿ H. N. Euang.
c. 13. sect. 16.

^o In his con-
sur. of Pop. L.

^p 46.

by our Saviour Christ, and Saint Paul.

Our Saviour saith vnto his disciples concerning doctrine, ^a Math. 24. 4. Take heed, &c. ^b Beleeue it not. ^b Ibid. v. 23. 20

Beware of the leauen of the Pharises, and of the leauen of ^c Mark. 8. 15. Herod, euen of the Doctrine of the Pharises, and Sadduces. ^d Matt. 16. 12.

Many shall be deceiued, yea the very Elect, if it were possible. ^e Math. 24. 11. ^f Ibid. v. 24.

Shall he finde faith on earth. ^g Luke 19. 8.

And concerning conuersation, and manners, he prophesied that Iniquity shall be increased, and the loue of many shall be cold. ^h Mat. 24. 12.

Saint Paul writeth touching doctrine, that Wee know in part.

Antichrist sitteth in the temple of God, &c. whose coming is by the working of Satan, with all power, and signes, and lying wonders, and in all deceiueablenesse, among them that perish, because they receiued not the loue of the truth, that they might bee saued: and therefore God shall send them strong delusion, that they should beleeue lies. ⁱ 1 Cor. 13. 12. ^k 1 Thess. 2. 1. ^l Ibid. v. 9. 10.

Beware of dogges: beware of euill workes, beware of concision.

And touching conuersation, ^m Phil. 3. 2.

Restore, &c. least thou also be tempted. ⁿ Gal. 6. 1.

I doe not the good thing, which I would, but the euill which I would not, that doe I, if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me. ^o Rom. 7. 19. ^p Ibid. v. 23.

There is a fight euen in the best men, and members of.

Besides, that Churches visible, & glorious haue erred, it appeareth evidently by the superstition, heresies, yea, and Atheisme now reigning at Ierusalem, Alexandra, and Antioch. ^q P Confess. Helv. 2. ^r Saxo. ar. 11. ^s Wincomb. ar. 32. ^t Suer. ar. 15.

This with vs the Churches in their confessions doe acknowledge.

Wedge.

Errors and aduersaries vnto this truth.

The Premises will not be graunted for true, neither by the Papists, which maintaine that in faith & doctrine, the Church meaning

meaning thereby the visible Church*, whose Rector is the Pope of Rome*, neuer erred*, neuer hath erred*, and neuer can erre*. Nor yet by these which say the Church cannot erre for manners; such were the Donatists, and are the Anabaptists with the Family Loue.

7. Proposition.

The Church of Rome most shamefully hath erred in life, ceremonies and matters of faith.

The prooffe.

Justly is the Church of Rome condemned of vs, and all Churches reformed, because shee hath erred, and still very badly every way doth offend.

1. In life. For,

At Rome the hart hath a better life,

Then shee that is a Romans wife.

O Roma, Roma quantum mutata, vetusta es!

Nunc caput es scelerum, quae caput orbis eras.

If ye spell Roma backward (saith 1. Bale) yee shall finde it to be Amor: Loue in this prodigious kind. For it is a preposterous Amor, Loue out of kinde*. Hence the Pasquill poets:

Roma quid est? Quod te docuit praeposterous ordo.

Quid docuit? Iungas versas clementias, scies.

Roma, Amor est: Amor est? qualis? Praeposterus. Vnde hoc?

Roma magis, Noli dicere plura: scio.

Again.

Roma vale, vidi: satis est vidisse. Reuertar,

Cum Leno, aut meretrix, Scurra, Cynadus ero.

2. In ceremonies, which are in number infinite. Gerson writeth how diuers men haue runne into desperation; others haue killed themselves, finding that they were not able to keepe, and performe the ceremonies of the Romish Church*.

For vs also they are vaine, and impious, as their leading vp and downe of an Ass on Palme Sunday, their battering of heils

their

* Test. Rheim.
an. 1. Thel. 2.

* Ibid. an. 1.
Tam. 3. 13.

* Ibid. Eph. 5.
24.

* Ibid. an. marg.
p. 164. Gab.

Biel 1. 4. hist. 6.
q. 9. art. 2.

* Ibid. an. 1.
Tim. 3. 3. Ca-

tech. Trid. in
exposit. Symb

Apost. ostendit
unchirid con-

trouer. c. 3.
de summo

Pont. p. 36.
* See of this

art. prop. 1.
* W. Thomas

hist. of Italy.

* Acts of the
Eng. votaries,

2. booke. p. 27.

* Confel. Aug.
24.

their buriall of the Crosse, &c. yea, and damnable, because Ro-
mish ceremonies are held both necessarily to be observed, as
well as the lawes of God²; and also to merit heaven. For the
veniall (say the Rhemists) be taken away by sacred Ceremo-
nies³.

3. In doctrine. For prooffe hereof, see the Popish errors in
every article almost, if not proposition of this booke.

Againe looke we vnto the head of the Antichristian Syna-
gogue, and we shall finde that of them.

Some have beene Coniurours, Sorcerers, and Inchanters; as
were Pope *Adrian 2.* *Silvester* the second and third, *Benedict 8.*
John 19, 20, 21. *Sergius 4.* *Gregory 6.* and 7. and such were all
the Popes (euen 18. for number) from *Silvester* the second, vnto
Gregory the seauenth⁴.

Some Heretikes. For *Siricius*, *Celastus*, *Leo 9.* and *Paschalis*
condemned the marriage of Priests; *Liberius* was an Artian;
Marcellinus, an Idolater; *Honorius* a Monothelite⁵.

John the 23. held many errors, wherof *W. Occam* wrote a
booke⁶; one wherof was that the soules of the wicked should
not be punished till the day of iudgement.

Pope *John* the 23. denies the soules immortalities⁷.

And some worldly, prophane, and diuillish Atheists. For
Sixtus 4. builded a Male stewes⁸.

Paul 3. receiued a monethly pension for 45000. whoores at
Rome⁹.

Leo the 10. made a Fable of the Gospel of Christ¹⁰.

Hence it proceeded, that

Rome hath bin called Babylon, both by *S. Augustin*¹¹, and
*Hierome*¹²; and by Pope *Pius 5.* was said *Magis gentilizare,*
quam Christianizare: rather to gentilize, or to be a Citie of
Heathens, rather then of Christians¹³.

S. Bernard laid how the Romanes in his time were hateful
vnto heaven and earth, yea and hurtfull vnto Gods Church, a-
gainst God; vnto against holy things, and schismes among
themselves¹⁴.

Combrard (himselfe an Antichristian Romanist) writeth
that 50. Popes successively & within the space of 100. yeares,

Erasmus
de
conf.

Tell. Rhem
an

Cyp. Valen
in his of the
Pope, &c.

of Gars Bon
Cath. Apol.

Tell. Rhem
an

Biblioth.

Simler
Genes. 10.
B. Jewell

fol. 64.
A. G. and
Mon.

D. Sparks
against Id. Al.

hinc. p. 109.
Smaison

contra Ha-
milt p. 101.

De ciuit.
Dei. lib. 18.

Præf. lib. de
Sp. S.

Chr. Franck
præf. ad Pau-
dor.

De confid.
ad Eugen.

departed from the vertue of their Elders, and shewed them:
Rox's Abusers of Christianity, and Apostataes, rather then
Catholike Bishops.

The Pope was proclaimed Antichrist at Rhemes by the
Councell there, vnder Hugh Capet.

Errors, and adversaries onto this truth.

What the Papists are then it appeareth, whose doctrine (as
hath bene the wne) is, that the Church of Rome neither hath
nor can erre.

Errantes alia ecclesia (saith Dr. Stella) other Churches, as
Antioch, Alexandria, Constantinople, &c. haue erred, *sed non*
quam ecclesia Romana, but the Church of Rome neuer yet
erred.

Id constanter negamus (saith Cosserus the Iesuite) we constant-
ly deny, that Christ his Vicars and Peters successors, the Bi-
shops of Rome, haue either taught heresies, or can propound
errors.

God preserve the truth of Christian religion in the Apo-
stolike See of Rome, and it is not possible that the Church
(meaning the Church of Rome) can erre or hath erred at any
time in any point, say the Rhemists.

Article.

Of the authoritie of the Church.

The Church hath power to decree Rites or Ceremo-
nies, and authoritie in controuersies of faith. And yet
it is not lawfull for the Church to ordaine any thing
that is contrary to Gods word, neither may it so expound
any place of Scripture, that it bee repugnant to another.
Wherefore although the Church be a witness, and a kee-
per of holy writ: yet as it ought not to decree any thing
against the same: so besides the same ought it not to en-
force any thing to be observed, which is against the same.

The

The Propositions.

1. The Church hath power to decree rites, or ceremonies.
2. The Church may not ordaine what rites, or ceremonies she will.
3. The Church hath authoritie to iudge, and determine in controversies of faith.
4. The Church hath power to interpret, and expound the word of God.
5. The Analogie of faith must be respected in the exposition of the Scripture.
6. The Church is the witness, and keeper of Gods written word.
7. The Church may not enforce any thing to be believed, as necessary unto saluation, that is either contrary, or besides the word of God.

I. Proposition.

The Church hath power to decree rites, or ceremonies.

The prooffe from the word of God.

THe Churches authoritie to decree rites, or ceremonies is warranted in the word of God, first by the example of the Apostles, who did ordaine rites and ceremonies among other things, that

In the Church men should not be covered.

Women should keepe silence, and be covered.

A knowne tongue, understanding of the common audioric, should be vsed, with other things. Next, by the generall, and binding commandement of God himselfe, who at all times will have every thing in the Church to be done unto edifying, hopefull, and by order, as being not the author of confusion, but of peace.

All

* Confess.

Hel. ar. 13. &

2. c. 23, 23, 24. Basil. ar. 10. Bohem. c. 15. 17. Gal. ar. 32. Belg. ar. 32. August. ar. 4. 7. 7. 15

Saxon. ar. 10. Sued. c. 1. 14. Wittenb. c. 27. 31.

* H. N. Sp.

land c. 31. ff. 6.

* Ibid. c. 40.

sect. 7.

* Ibid. cap. 39.

sect. 7.

* R. H. on

Psal. 122.

* Such a one

was that Scot-

tish minister

which said un-

to the head of

K. James, how

he would hold

conformitie

with his Ma-

j. sties ordinā-

ces for mat-

ters of do-

ctrine, but for

matters of ce-

remony, they

were to be left

in Christiā li-

berty vnto e-

very man.

This D. Ar-

low reporteth

in the summe

of the Con-

fess. 71.

* Epist. ad pū

Lect. p. 455.

* H. N. Sp.

land c. 31. ff. 6.

* Ibid.

* H. N. Exhort.

c. 15. sect. 4. 7.

* 1b. cap. 16.

sect. 14.

* Ibid. sect. 3.

All Protestant Churches confesse the same.

Errors, and aduersaries vnto this truth.

1. This power being given by the supreme Authoritie vnto the Church, they doe greatly offend, which doe condemne either generally, or particularly some rites, and ceremonies orderly, and lawfully established: of the former sort are.

1. The Family of Loue, who say of themselves, how they are a free people^a, in bondage vnto no creature, nor to any created thing, they haue no severall dissenting, or variable religions, or ceremonies.

2. The Brownists, who teach that every Christian is to imbrace himselfe vnto that people, among whom the Lords worship is free, and nor bound, or withholden with any iurisdiction of this world.

3. The Puritanes, whereof some would haue all matters of ceremonies to be left in Christian liberty vnto every man.

Others would haue both temples to be left without Service, Sermons and Sacraments: and Princes to be feared with the feare of vproares, and sedition; and all because they would be freed from the obedience vnto ceremonies, not impious of themselves, imposed by the Church: the Father of these men was Illyricus of whom Melancthon writeth.

Of the latter kind, be

1. The Family of Loue againe, who utterly dislike our Churches, or Temples, also our Liturgies, and formes of seruing our God, and finally our designed times of meeting together for the worship of God.

Our Churches they blasphemously tearme common houses (and so we tearme Brothel-houses or the stews).

Our Liturgies, and manner offeruing of God, they call foolishnes of taken on seruices, false and seducing Gods seruices, of no man to be ordained, nor to be obeyed, or vsed, when they are established; with these ioyne the Brownists,

who

who doe write that, to have Liturgies and formes of common prayer, is to have another Gospel, and another Testament ^a.

Our Sabbath they contemne, yea they condemne, for they say, There ought to be no Sabbath day ^a. Our Sabbatarians goe not so far, yet come they neere vnto these Familists, when they divulge, that

The Church hath no authoritie, ordinarily, and perpetually, to sanctifie any day, but the seuen day, which the Lord himselfe hath sanctified ^a.

The Church cannot take away this libertie of working five daies in the weeke ^b. These assertions are against all holy daies lawfully established. *Barrow* yet goeth further then doe these men, for he saith how the observing of times, as it is in our Church, is an errorr fundamentall ^a.

They also be alike culpable, who approuing some rites and ceremonies, doe yet tie the Church, or people of God to the obseruation of the ceremonies, either Mosaicall, as many have done, and doe ^c, or of the Romish Church, as doe the Papists ^d, and the halfe Papists, the Family of Loue ^e.

Finally they are out of the way which thinke that either one man, as the Pope: or any certaine calling of men, as the Clergie, hath power to decree, and appoint rites, or ceremonies, though of themselves good, vnto the whole Church of God, dispersed ouer the vniuersall world.

2. Proposition.

The Church may not ordaine what rites, and ceremonies she will.

The prooffe from Gods word.

As it is a cleere truth that the Church may ordaine ceremonies: so true it is also, that the Church hath no power to appoint what rites, or ceremonies she will. For shee must decree none which be.

Either for their owne nature, impious, like the ordinances, manners, and Idols of our forefathers ^a: teachers of vanitie ^b,

○

and

^a D.B. doct. of the Sab. 1. booke, p. 31.
^b T. C. 1. 1. 1. p. 120.

^c Bar. ref. p. 36.

^d See art. 2.

^e prop. 3.

Conc. Trid.

sess. 7. cap. 19.

H. N. 1. 1. 1.

c. 31.

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• Hab. 3. 18. and of vs.

• 2. Tim. 3. 16.

• Ye lade men
with burdens
gracious
to be borne.

Luc. 11. 36.

Why tempt
ye God, to lay
a yoke on the
disciples

necks, which
neither our
fathers, nor
we were able
to beare? Act.

15. 10. Why,

as though ye
lived in the
world, are ye
burdened

with traditi-

ons? Col. 3.

20.

• In Joy, the

commande-

ment of God

apart, and observe the tradition of men, as the washing of p^ries, and of cuppes, and many

other such like things ye doe. Mark. 7. 8. Ye reiect the commandements of God, that ye

may obserue your owne traditions, &c. makin^g the word of God of none authoritie, by

your tradition which you haue ordained. Ibid. 9. 13. & Stand in the libertie wherewith

Christ hath made vs free, and be not intangled againe with the yoke of bondage Gal. 5. 1.

• Every plant, which my Father hath not planted, shall bee rooted vp. Marth. 15. 13.

• 1 Cor. 14. 40. • Confess Helvet. 2. cap. 5. Gal. ar. 33. Belg. an. 33. Augst. ar. 7. 15.

• Sat. ar. 20. Winemb. ar. 35. Sueuica. c. 14.

• 20. 12. 12. 12.

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On for use, superstitious; like the brazen Serpent, which
king English brake in pieces.

Or for their weight, ouer heauie, and grievous to be borne,
like the Jewish constitutions.

Or for their worthinesse, in the eyes of the ordainers, either
of equall price, or of more account then the very ordinances
of God, so as for the performance of them, the lawes of God
must be left vndone; such were many of the Pharisaicall rites,
and traditions.

Or against the libertie of Christians, and to the entangling
of them againe with the yoke of sauile bondage.

Or last of all, any way contrary to the commandements,
word, and will of God.

But the rites, ceremonies, and constitutions of the Church
they must make altogether, and tend both to the nouishing
and encrease of loue, friendship, and quietnesse among Christi-
ans, and also to the retaining of Gods people in the holy fer-
uence, worship, and feare of God; according to the rule of the
Apostle aforementioned, let all things be done honestly, and

by order.

All Churches reformed consent hereto.

apart, and observe the tradition of men, as the washing of p^ries, and of cuppes, and many
other such like things ye doe. Mark. 7. 8. Ye reiect the commandements of God, that ye
may obserue your owne traditions, &c. makin^g the word of God of none authoritie, by
your tradition which you haue ordained. Ibid. 9. 13. & Stand in the libertie wherewith
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• 20. 12. 12. 12.

Errors, and aduersaries vnto these truths.

The premises being, as they are, most true, most false then is
which the Papiſts doe publish, viz. that

The Church hath power to change the Sacraments ordai-
ned euen by Christ himselſe.

Whatſoener the Apostles, and Rulers of the Church com-
mand,

land, is to be kept, and obeyed.

The authority of the Church is greater then of the Sacred Scripture.

3. Proposition.

The Church hath authority to iudge, and to determine in controversies of faith.

The prooffe from Gods word.

Authoritie is given to the Church and to every member of sound iudgement in the same, to iudge in controversies of faith; and so in their places, to embrace the truth, and to avoid, and improve Antichristianitie, and errors; and this is not the private opinion of our Church, but both the straight commandement of God himselfe particularly vnto all Teachers, and hearers, of Gods word, and generally vnto the whole Church, and also the iudgement of our godly brethren in foraigne countries.

According to doctrine, that he also may be able to embolden with whose doctrine, and improve them that try against it, &c. Tit. 1. 9. &c. Here are the words of the Prophets that prophetic vnto you, and teach you vanities: they speake the vision of their owne heart, and not of the mouth of the Lord. Ier. 23. 16. Beware of false prophets. Math. 7. 15. Beware of dogges, beware of euill workers. Phil. 3. 18. The shepards know the voice of their flock, but they know not the voice of strangers. Ioh. 10. 4, 5. Be not carried away with diuine and strange doctrines. Heb. 13. 9. Beware lest you be also plucked away with the error of the wicked, and fall from your owne stedfastnesse. 1. Pet. 3. 1. If there come any vnto you, and bring not this doctrine, receiue him not to house, neither bid him, god speede. 2. Ioh. 10. 1. If any shall say vnto you, Lo here is Christ, or there, by all means keepe it not. For there shall arise false Christs, and false prophets. Math. 24. 23, 24. I speake as vnto them which haue vnderstanding, iudge ye what I say. 1 Cor. 10. 15. Trye all things, and keepe that which is good. 1. Thess. 5. 21. Confess. Wuzemb. ar. 37. Sueric. ar. 15.

The errors and aduersaries vnto this truth.

Unsound therefore in iudgement are the Papists. For first they maintaine,

That the Pope of Rome hath the power to iudge all men, and

^a Dile. 40, c.

^b 31 Papa.

^c Const. Rom.

^d Pannem.

^e Hervas de

^f pon. Ruc Pa.

^g The myste-

^h ries of religi-

ⁱ on are com-

and manner, but may be iudged of. no man^a, to decrees (with-
out controlement) against the Epistles of S. Paul^b; no dispensa-
cion even against the new Testament^c; and to give the sense, and
meaning of the holy Scripture, to which sense, or

Interpretation of his, all and every man without contradi-
ction, must yeeld, and obey^d.

Next they publish, and hold, that the power to iudge of reli-
gion and points of doctrine is, either in Bishops only, as some
of them do think^e; or in their Clergie onely, as others deeme^f;
and in the Church of Rome onely, as all of them suppose^g.

altered to the trust of Bishops, *plebi tantum sciendum est, quod ad mores formandos, & vitam*
portant the common people are onely to know that which pertaineth vario manners, and
good behaviour, saith Fryer Lawrence a Villanience, *de formam, cunctis. l. 1. cap. 10* *Nec*
gratia, nec interior aliqua virtus requirenda est in membris, vel ministeriis Ecclesie, prater pu-
blitam professionem fidei: It is sufficient for the members, and Ministers of the Church, to
make open profession of the faith, more is not required of them, neither grace, (to iudge
of doctrine) not any other inward vertue, saith Petrus a Sora, *assert. cath. de Ec.*^f The com-
mon and faithfull people may in a generality refuse, and forsaire all new doctrine, dissen-
ting from that which they have learned and embraced. *Non autem ut doctrinam in parti-*
culari, ex causis & fundamentis suis examinamus, sic proprio iudicio discutamus quid verum quid
falsum sit: But they have none authritie to examine any doctrine in particular from the
very causes, and grounds, and thereby search out what is true, what false; *quod proprium*
est doctorum magistri, this they must leave to the masters of Churches, to whom pro-
perly it belongeth, saith *duplax, de iud. vna, in Mat. 9. 35* *ita scriptum fuit videri vultis &*
indubitatur ab ecclesia catholica esse periculum (saith the forementioned Petrus a Sora.) The
maine, and true sense of the sacred Scripture, is to be set forth from the Catholike Church
(of Rome), *assert. cath. de Ec.* The whole Church throughout the world knoweth, that
the holy Church of Rome hath power to iudge of all matters, *argue cuicumque libere de*
christianis iudicant, neither is it lawfull for any man to give any sentence of her indige-
nancy. *Colofini 9. 9. Consta.*

4. Proposition.

The Church hath power to interpret, and expound the Word of
God.

The prooffe from Gods word.

To interpret the word of God is a peculiar blessing, given
by God onely to the Church, and company of the faithfull;
though not to all, and every of them. For

No man knoweth the Sonne, but the Father; neither know-
eth.

wh any man the Father, but the Sonne, and hee to whom the Sonne will reueale him.

Ma. 11. 27

It is giuen to you to know the secrets of heauen (saith our Sauiour) vnto his disciples, but to them it is not giuen.

Ma. 13. 35

The manifestation of the Spirit is giuen to every man to profit withall. For, to one is giuen by the Spirit, the word of wisdom, &c. and to another prophetic.

1. Cor. 12. 8

If any thing be reuealed to another that sturth by, let the first hold his peace, saith S. Paul vnto the Church at Corinth.

1. Cor. 14. 30

Ye haue an oyntment from him that is holy, and yee haue knowne all things, &c. yee neede not that any man teach you, saith the Apostle Iohn.

1. Ioh. 2. 20

11. 37.

Confes. Helv.

2. cap. 7.

Confes. Wit-

temb. cap. 30.

Confes.

Bolac. cap. 1.

Hereunto subscribe the Churches in Helmtia.

berg & Bohemia.

The Errors and aduersaries vnto this truth.

Many & sundry are the aduersaries vnto this truth, whereof.

Some thinke that to expound the word of God, is so easie a matter, as any Student, endued with a good naturall wit, by diligence and industry of his owne, may doe the same.

Some teach, how to interpret the Scriptures, is too hard a thing for any mortall man to attaine vnto; so did Iohannes de Walsalis, and doe many Anabaptists.

Access. Syl.

Some, though they acknowledge that diuers haue the gift to open the sense of Gods word: yet that some, say they, are not the knowne Preachers, and writers in the reformed and Christian assemblies, whom the Family of Loue, in scorpe doe tearme the Scripture-learned. For, saith the said Family, It is meere lies, and vntruth, &c. whatsoever the Scripture-learned, through their knowledge out of the Scriptures, institute, preach, and teach. They preach the letter, &c. but not the word of the living God, but themselves onely haue that gift, neither euery one of the Family, but the illuminate Elders. For to them it is giuen to know the truth, & they are the Elders of the Godly. vnderstanding, and of the manly-wisdom, the Primates or principals in the light.

M. N. rang.

6. 13. sect. 1.

12. 13.

Idem. 1. ex.

henc. cap. 16.

sec. 18.

Idem. in his

Prove. 11.

1. 2. 3.

Sp. Lind. cap.

7. sect. 10.

1. Exhort.

14. 6. 8. 2.

Some do thinke themselves to interpret the holy Scriptures, by not so much a special gift of God vpon some chosen persons, as an ordinary power marked vnto the state, and calling of Popes, Bishops, and Clergie mens. Others be so faine from giuing the people of God, not being of the Clergie, power to expound, as they will not suffer them to reade, nor so much as to haue the Scriptures by their in a vulgar tongue, except it be their owne most corrupt, and barbarous translation, which bee of late yeares neither, and that in part too, is granted by the Papists; but in place thereof they thrust vpon the Laity, their most idolatrous, and blasphemous Festiuals, Legendes, Rosaries, Horaries, and Platericks of our Lady, as falsly they called her.

5. Proposition.

The analogie of faith must be respected in the exposition of the Scriptures.

The prooffe from Gods word.

Forasmuch as no prophecy is of any private motion, and whatsoever interpretation man giueth, if it agree not to the analogie of faith, which S. Paul gaue in commandement, to be obserued, is private interpretation, speciall heede is to be had that one place of Scripture be so expounded, as it agree with another and all to the proportion of faith. The Churches reformed approoue this assertion by their subscriptions.

Errors and aduersaries vnto his truth.

Of another iudgement are many. For Some doe thinke the Scripture may be expounded in what wise, and to what purpose men list, as the Pharisees, the Sectarians, and Papists, among whom there be which from this opinion doe tearme the most holy word, and Scriptures of God most reprochfully, A shipmans hoarse, a Leaden rule, a Noise of water.

Some

Some doe mislike all interpretations; and written Commentaries vpon the scriptures, as vnconsonant, and vaine, such were *Servetus*, *Valdesius*, *Coranus* with others of late yeares^d, and are the Libertines, *Scwenkfeldians*, and Family of Love^f.

Some depende wholly vpon bishopps and resolutions, as did the Enthusiasts g, *Nicholaius Storch*.

Thomas Muentarius, the Anabaptists^b, and our late English reformer *Hacket*ⁱ.

Some dislike of the literall, and referre the Allegorical sense of the scriptures; and thereby denie what them list most contrary to the word of God as did the Originalists, and doe the Libertines^b, and Family of Love; hence teaching one the other, that the spirituall understanding is the word of God, and that to embrace the literall sense, is to commit Idolatry^j.

Some for every place of scripture will haue an exposition both spirituall, and naturall, historical, and morall, as the curious Thomists, and Monkes.

Some are addicted to an interpretation, which they call mystical, and propheticall, as *Brionius*, *Mathias*, and others.

Some are of opinion, that the Gospell, or Evangelicall word cannot be committed to letters, and writings, saith *Linda*.

Some doe thinke (as afore also hath bin shewen) how that is the order, and only the sense of the scriptures which is made and given by the Church, and Pope of Rome.

Some doe maintaine, that is the Church in time doth alter: so the interpretation of the scripture also therewithall doth vary; whereby that which in the Apostles time was a truth, in these daies shall be a falsehood. In which error was *Cardanus*.

When the authority of the Church leaue the holy scripture, then are they of no more account, then *Eboraculus*, *Wolf German*, or *St. Pappus* (as *Chrysostomus* saith) eius omni modum potestatem habet in terris, conferent non erant heretici (saith *Scilla* in *Lucas*) 9. fol. 199. p. *Cusan*, ad *Bohemios*, epist.

Bernapi, 59.

ibid.

H.N. 1. exhor

cap. 18. sect. 4.

Theod h.

ret. fab. 1. 3.

D. Maior in

Dom. 8. Post.

Trin 1. 8. fol.

fol. 440.

i Athing, se-

du. p. 17.

Calv. contra

Anabap.

Allens, conf.

6. Proposition.

The Church is the wisest, and keeper of Gods written word.

The prooffe from Gods word.

Though the Church hath authoritie to heare, and determine in controversies of faith: yet hath the Church power neither to iudge the word of God, nor to iudge otherwise then Gods word doth iudge. For it is said to the Church, and people of God.

I beseech you brethren marke them diligently, which cause divisions, and offences, contrary to the Doctrine which you have learned, and avoid them.

Hearke him. To him give all the Prophets witness.

Search the Scriptures: whose ever man professeth, and abideth not in the doctrine of Christ hath not God.

Ye are, &c. built vpon the foundation of the Apostles, and Prophets.

And of the holy Scriptures.

Thy word is the truth. They haue *Moses* and the Prophets let them heare them, saith our Saviour Christ.

We haue also a sure word of the Prophets, saith Saint Pe-

And Saint Paul. The whole Scripture is profitable to

If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, he is past vp, and knoweth nothing, &c.

And so with vs doe other Churches conceiue both of the Scriptures, and Church, yet all of vs doe grant, that the Church as a faithfull witnesse may, yea of necessitie must testify to the world, what hath bin the doctrine of Gods people

ple from time to time, and as a trustie Recorder is to keepe, and make knowne what the word of God, which it hath receiued, is, which truly hath beene performed afore the word was written by the Patriarches, and after the same was committed to writing, before Christ his incarnation, by the Iewes, in Christ his life time, in the primitive Church, From the Apostles time, by the godly Christians thoroughout the world.

^a Luk. 4. 17.
^b A. 2. 13. 17.
^c A. 2. 15. 31.
^d 2. Cor. 3. 15.
^e 2. Cor. 8. 18.

Errors and aduersaries vnto this truth.

But it saith therefore from vs to thinke, which the Papiſts do nor ſticke to write, and ſay, namely that

The Church is to iudge the Scriptures, and not the Scriptures the Church.

The Scripture is not of the eſſence of the Church: Becauſe without it a Church may bee, though not very well. So ſaid *Card. Caſan.*

^a Io. Maria Verracſas, Pighius in controverſ. de Ec.

The Scripture, becauſe (in their opinion) it is vnperfect, can not obſcure, may not be ambiguous, ought not to be the iudge.

^b Card. Caſan. epiſt. 2. ad Boh.

So *Lindan*, *Latomus*, *Petrus a Soto*, *Pighius*, *Coſſer*, &c. He is an heretike that cleaueth to the Scriptures. So ſaid *Jacobus Hoſſratius*.

^c Lind. l. 1. c. 1.
^d Contra Bu.

Again the carefull keeping of the holy Scriptures by Gods people from age to age, and time to time, declareth firſt, how the mother Church of Rome, is not the only keeper of the holy writ, and next that cuſtody they doe offend, which either as greatly eſteeme the Ethickes of *Aristotle*, as the commandments of God, the Odes of *Pindar*, as the Psalmes of *David*, the workes, and bookes of men, as the writings of God, which the Council of Trent doth, or before, and aboue the Scripture preſerre y^e written Traditions. Hence *Petrus a Soto*.

^e De S. Scip.
^f Eccl. Hierar. l. 1. c. 4.
^g Enchir. de S. Scip. c. 1.

Tradition (ſaith he) is both more ancient, and more eſſe

^h Aug. Polit. ſecl. 4.

Qual than the holy Scripture, and *Lindan*, The Scriptures would bee of no validitie, neither had continued till this day, but for traditions.

ⁱ Conf. Cath. de Ecclef. Lind. l. 1. c. 6.

7. Proposition.

The Church may not enforce any thing to be believed, as necessary unto salvation, that is either contrary or besides the word of God.

The prooffe from the word of God.

Yee shall put nothing vnto the word which I command you, neither shall yee take ought there-from^a.

^a Deut. 4. 2.

Put nothing vnto his words, least hee reprove thee and thou be found a liar^b.

^b Psal. 30. 6.

Though it be but a mans covenant, when it is confirmed, (yet) no man doth abrogate it; or addeth any thing thereto^c.

^c Gal. 3. 15.

If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke. And if any man shall diminish of the words of the booke of this prophecy, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke^d.

^d Rev. 22. 18, 19.

^e Conf. Helv.

1. ar. 4. & 2. c.

2. Basil. ar. 10.

Bobem. cap. 1.

Gal. ar. 5. Belg

ar. 7. Saxon. ar

1. Wittemb.

c. 30. 33. Sue-

vica. ar. 1.

And so witnesse with vs the Churches reformed^e. Whatsoever also is grounded vpon Gods written word; though not by our common, and vulgar tearmes to be read therein, we doe reuerently embrace, which maketh vs for doctrine to embrace the Consubstantiality of our Saniour with the Father, and the holy Ghost, which the Arrians would not; a Trinitie of persons in the Godhead, which the Sabellians would neuer doe; the iustification by faith Onely, which the Papists will not; the baptisme of Infants, and young children; which the Anabaptists dare not; and for discipline not to refuse, of Church officers, the names; Archbishops, Patriarches, Primates, Metropolitans, Suffragans, Parsons, Vicars, &c. of Ecclesiasticall censures the tearmes; Suspension, Excommunication; of Ceremonies, none at all which tend either vnto order, comelineffe, or edification.

But from the heart we abhorre in matters both of doctrine, and discipline, whatsoever either agreeth not with the Canon of the Scripture, or is not grounded thereupon.

The

The Errors, and adversaries unto this truth;

Hence detest wee both all the old heretikes, and their fan-
cies, with the new prophets of Basilides, the manifestation of
Marcion; the mysteries of the Manichies; the Iobelza of the
Scythians; the Symbonia of the Archontikes, the Cabala of the
Iewes; the Alcaron of the Turkes: and also all new heretikes,
and Schismatikes with all their cursed opinions, as first the A-
nabaptists, and namely the Libertines, the Dauidicargians, and
Familie of Loue, and all the codified Elders thereof, as *Henry*,
Nicholas, *Eliad*, *Fidelis*, *Christopher*, *Voss*, *Theophilus*, the
Exile, and the rest.

Next the Papists whereof

Some haue commanded that all the Popes decrees should
be taken, as confirmed by the mouth of God himselfe; so did
Pope *Sporus* the first.

Some write (as *Bucer* saith) that if the Pope beleue there is
no life to come (as some Popes haue done) we must beleue it,
as an Article of our faith.

Some say, if the Pope carry Innumerable soules with him
vnto Hell, yet he may not be iudged, so did the Pope *Boniface*
the righte.

Some, as *Bellarmino*, conclude that it is a point of faith to
hold that the Bishop of Rome hath succeeded *Peter* in the vni-
uersall regiment of the Church.

Others, as the Iesuites perswade their Catholikes, that the
King of Spaine, & their Catholike faith are so linked together
as it is become a point of necessitie in the Catholike faith to
put all Europe into the hands of the said King, otherwise the
Catholike religion will be viterly extinguished, and perish.

Others of them haue published a new Gospel called *Euangelium aeternum*, & *Spiritus sancti*, which they say doth so farre
excell the Gospel of Christ; as the kernell surpasseth the shell,
the Sunne the Moone, and light darkeneth. The author where-
of was one *Cyrellus* a Carmelite.

And lastly the Puritanes, and all the speculations of *Brown*,

^a Gradist. 19.

Sic.

^b Decr. lib. 3.

^c 1. Cranm.

lib. 8. c. 36.

^c Bellarm. de

Pontif. Rom.

l. 2. c. 12.

^d Spar. disc. of

the Eng. Ies.

p. 7.

Barrow, Greens, Penrie, Mayprelate, T.C.E. G.R.H. A.C. I.B.
with the new Sabbatarians; and their fancies.

211 Article

Of the authoritie of generall Councils.

Generall Councils may not be gathered together without the commandement and will of Princes. And when they be gathered together (inasmuch as they be an assembly of men, whereof all be not governed with the Spirit, and word of God) they may erre, and sometimes haue erred, even in things pertaining unto God: wherefore things ordained by them, as neede shal require, unto saluation haue neither strength, nor authoritie, unless it may be declared that they be taken out of holy Scriptures.

The Propositions

1. Generall Councils may not be gathered together; but by the commandement, and will of Princes.

2. Generall Councils may erre.

3. Generall Councils haue erred, even in things pertaining unto God.

4. The things ordained by generall Councils, are so farre off to be embraced, and beleueed, as they are consonant to Gods holy word.

1. Proposition

Generall Councils may not be gathered together, but by the commandement, and will of Princes.

The prooffe from Gods word.

Great is the power, and authority of Kings, and Princes by the word of God. For as the defence of Religion is committed vnto them: so must they see that all men do their duties. That these things the better may be performed, they are, as iust occasion is offered, not as men vnder the power of others, to summon, but as supream gouernours, within their owne territories, and dominions, to command all sorts of men to meete together, and that either to the implanting of the truth where it is not; or to the suppressing of sin, errors, idolatry, and superstition, where, or in whomsoever it doth arise, or is rooted. Such counells were holden, both in the time of the Mosaicall gouernment, by the commandement of the most godly Kings, *Dauid*^a, *Solomon*^b, *Asa*^c, *Esaiab*^d, and *Iosiah*^e; and since the Gospell hath bin received into kingdomes, and Common weales, by Christian Princes, Kings, and Emperours who gathered Counells both Generall, as the Nicene was by *Constantine* the great^f, The Councell of *Constantinople*, by *Theodosius* the elder^g, the councell of *Ephesus*, by *Theodosius* the younger^h, the councell of *Calcedon*, by *Marcian*ⁱ; and Nationall, and Prouinciall, so the councell at *Frankesford*, *Rheims*, *Turon*, *Arelat*, and *Moguntia*, by the will and commandement of *Charles* the great^k, at *Atatison*, by *Gumhrannus*^l, at *Paris*, and *Orlenance*, by the direction, and appointment of *Childebert*^m, were kept and holden.

And neuer yet had there bin a councell, either Generall, or nationall, or whatsoever (I onely except the counells held by the Apostles and Apostolicall men in a troublesome state, and time of the Church, there being then no Christian Princes, and Emperours to countenance the truth) either begun, or ended, to the glory of God, but it hath bin, I say not called onely, but confirmed also by some godly Emperour, King, or Queene. This in effect, is granted by all reformed Churchesⁿ.

^a 1. Cor. 13.
13.
^b 1. Kings. 3. 1
^c 2. Chr. 15. 9
^d 2. Chr. 29. 9.
^e 2. Chr. 34. 29
^f Rufi. 1. 10. 1
^g Euf. de vita
Const. 1. 3. c. 6
^h Theo. 1. 5. c. 9
ⁱ Euf. 1. 1. c. 2
^j Leo ep. 43. 53
^k Auentin.
Carranza. su-
mma Concil.
Carion. lib. 3.
^l Turon. 1. 8.
c. 10.
^m Magdeburg
eccles. hist.
Con 6. cap. 9.
ⁿ Conf. Helv.
1. ar. 18 & 2.
c. 30. Bohe.
10. Belg. ar. 36
Saxon. ar. 23.
Wittenb. c.
35. Sueuica
imperator.

regarding. c6.

fur. par. 5. c.

6. sect. 3.

Harding,

c. Duræus cont

Whitak. l. 2.

Cardil in def

Concil. Tri-

den. disp. 1.

4 Test. Rhem

an. Math. 16.

Preplacer au-

tem mihi

quod de con-

uenen abique

vlla princi-

pum, aut ciui-

tatum, autho-

ritate priua-

cim in iumen-

do scribis.

Beza. epi. 68,

pag. 291.

Witnesse

their Classi-

call assem-

blies, at Com-

menagements,

Faires, &c. See

Discipline

grounds.

The appro-

bation, or dis-

allowance of

a generall as-

sembly hath

beene, and

should be a

matter, and

cause spirituall,

and alwaies

cognosced, and

iudged by the

Church, as

iudges competent

within this

Realme, say

certaine Scotch

Ministers in

their letter

unto the Lords

of the Kings

pryuy Counsell

in Scotland,

which letter

is printed

in the said

Lords declara-

tion, &c. pub-

lished. an. 1666,

and printed

by Robert

Burke. A.

Analys. pag. 35.

Surius comment,

an. 1551. pag. 30.

The Errors and aduersaries vnto this truth.

This assertion hath beene oppugned, and that diuersly both by the Papists, and Puritanes. For the Papists they say,

Emperours and kings, be the Pope his Summoners, but of themselves are no absolute, and powerfull commanders, and callers of Councils.

There ought no councill to be kept without the determinate consent of the Bishop of Rome.

No councill euer yet had firme, and lawfull authority, which was not confirmed by the Bishop of Rome.

The Popes of Rome, (and not Christian Princes) haue the authority, and power of making lawes ecclesiasticall, and of calling Councils.

And the Puritanes do thinke, that priuate persons without the leaue, or priuiey of Princes, may summon assemblies about Church causes at their pleasures, and consult about the publik affaires of the Church. Of this minde was Beza, and be the disciplinarians both of South, and North Brittain.

Ochers (aduersaries to both Puritanes and Papists) are of mind, that were the Pope a good man (as he is nothing lesse) he might, and he being wicked, other good Bishops (though subiect vnto Kings, and Emperours) may summon Councils at their discretion. An error of Selmeccer.

The Muscouites haue a fancy that since the seauenth generall Council that was, neither Prince, nor Pope, nor any other men els haue power to call a generall councill.

should be a matter, and cause spirituall, and alwaies cognosced, and iudged by the Church, as iudges competent within this Realme, say certaine Scotch Ministers in their letter vnto the Lords of the Kings pryuy Counsell in Scotland, which letter is printed in the said Lords declaration, &c. published. an. 1666, and printed by Robert Burke. A. Analys. pag. 35. Surius comment, an. 1551. pag. 30.

2. Proposition.

Generall Councils may erre.

The

The prooffe from Gods word.

Generall counfels, confifting, firft of men, who may erre^a Gen. 6. 9.
 nothing more eafily (for al the imaginations of mans heart are^b Gen. 8. 21.
 onely euill continually^c, euen from his youth^d, but God onely^e Pſal. 116. 11.
 is true, and all men are^f), yea, and euery man is a liar^g. Rom. 3. 4.

Next, of men differing in yeares, riches, learning, iudgment, calling, and authoritie: whereby distractions of opinions often doe ariſe.

Thirdly of many men, whereof the wicked bee for number commonly the maior part, and the better in outward countenance of the world.

Laſtly of men, not al, nor alwaies either grounded with Gods holy Spirit, and word; or gathered together in the Name of Chriſt: none of ſound iudgement in Religion, doe doubt but they may erre.

If *Paphnutius* had beene abſent at Nice that Councell had erred^a.

If *Hierome* had beene away at Calcedon, that Councell had erred^b.

At any time (if ſome be beleued) be the Pope of Rome not preſent at ſuch meetings, either *per ſe*, or *per Legatum*, by himſelfe, or his Legate, no Counſell but muſt erre^c.

Therefore Councils may erre.

That which one counſell doth eſtabliſh, another will diſannull: They will not (we muſt thinke) reuoke, that which is well decreed. Therefore councils may erre^d.

The aduerſaries unto this truth.

Therefore erre doe the papiffs which ſay, that the holy Spirit is director of all Councils, and

That councils cannot erre.

1. Proposition.

Generalls Councell haue erred, euen in things pertaining vnto God.

The prooffe from Gods word.

Councils both generall, and particular haue erred, and that in matters of Faith ^a.

^a Conf. Wit.
remb. esp. 33.

^b Ioh. 9. 22.
and 12. 42.

^c Ioh. 12. 7.

For in the holy scriptures we finde, that it was ordained, [if any man did confesse that Iesus was the Christ, he should bee excommunicate ^b, which could not be but by a Councell.

A councell was gathered to suppress Christ, and his doctrine ^c.

A councell consulted how they might take Iesus by subtilty, and kill him ^d.

^d Mat. 26. 3, 4.

^e Mar. 14. 13.

55.

^f Mar. 15. 1.

A councell sought for false witnesse to put him to death ^e;

By a councell Iesus was bound, led away, and deliuered vnto Pilate ^f.

A councell iudged our Sauour Christ to be both a deceiver ^g, and a blasphemers ^h.

^g Math. 27. 63.

^h Luk. 22. 71.

ⁱ Mat. 28. 12. 13.

^k A. Q. 4. 5, 6, 18.

A councell corrupted the souldiers, and willed them to tell a Lie ⁱ.

A councell withstood Peter, and Iohn ^j; and commanded them that in no wise they should speake, or teach in the name of Iesus ^k.

^l A. Q. 5. 40.

A councell both caused the Apostles to be beaten, and commanded them also that they should not preach in the name of Iesus ^l.

^m D. Hieron in

vica Damasi.

Papae.

ⁿ Sef 4. decr. 1.

^o Brev. Rom.

ex decr. 5. 5.

Concil. Trid.

restitue & c.

dir. a Pio 5.

In auncient writers of credit, we may reade, how (contrary to Gods word,) by councils, Arrianisme hath been confirmed; as by the councell at Arminum ^m.

By councils the tradirions, and bookes of foolish men, haue bin made of equall authoritie with the word of God, as by the councell of Trent ⁿ.

By councils hath bene established both the adoration of images, as by the second councell of Nice, and the Inuocation of creatures, as by the Tirdentine councell ^o.

By councils the authority of Princes hath bin empaired, and the

the Pope, and Clergie, advanced about all earthly Princes; as by the Council of Lateran?

The consideration of the premises, and the like, moued S. *Hilary* to call the Synode of Mediolane, The Synagogue of the malignant; and

S. *Augustine* to write vnto *Maximus*: Neither ought I to object against thee the Synode of Nice; nor thou against mee the Synode of Ariminum; and

Nazianzen openly to pronounce, that, Hee neuer saw any good end of a Council; and

The French kings Embassadour to say vnto the chapter of Trent, that scarcely any good at all, or very little, came by Councils vnto the state of Christendome; and

Cornelius Bishop of Bitonto, to breake out into these words in the face of the Council at Trent; I would that with one consent wee had not altogether declined from religion vnto superstition; from faith vnto infidelitie; from Christ vnto Antichrist; from God vnto Epicurus.

Adversaries onto this truth.

This notwithstanding the Papists doe continue in an opinion that Councils cannot erre.

4. Proposition.

The things ordained by generall Councils, are so farre to be embraced, and beleeued, as they are consonant to Gods holy word.

The prooofe from Gods word.

Generall Councils we simply condemne not: yet doe wee not ground our faith vpon any Council, but onely vpon the written word of God.

Therefore in generall Councils whatsoever is agreeable vnto the writtten word of God, wee doe reverently embrace; but whatsoever is contrarie vnto, or beside the will of God, reucaled

¶ Council, La.
ter. c. 5. apud
Innocent.

¶ Hilary, epist.
ad Const. Im-
per.

¶ D. Aug.
contra Man.
lib. 3.

¶ Naz. ad
Procop. epist.
42.

¶ Orat. Sy-
nod. Legat.
regis Fran. an.
1562.

¶ B. Jewels
def. par. 1. fol.
39.

¶ Test. Rhem.
an. Joh. 16. 13

revealed in the holy Scriptures, we doe carefully avoide.

And so are wee commanded to doe even by God himselfe.

Whatsoever I command you, take heed you doe it: thou shalt put nothing thereto; nor take ought therefrom^a.

Walke ye not in the ordinances of your fathers; neither observe their manners, &c. I am the Lord your God; walke in my statutes, and keepe my iudgements, and doe them^b.

Though that wee or an Angel from heaven preach vnto you otherwise, then that which wee have preached vnto you, let him be accursed. As wee said before, so say I now againe, If any man preach vnto you otherwise, then that yee have received, let him be accursed^c.

And so thinke the Churches reformed with vs^d.

The aduersaries vnto this truth.

Contrarie hereunto are the opinions of the Papists. For of them,

Some doe thinke, that the decrees of Councils doe binde all nations; as Pope *Hormisdas* decreed they should.

Some, as Pope *Gregory* the great, supposed that some councils, and namely the councill of Nice, of Constantinople, Ephesus, and Chalcedon^a, some, as *Campion*^b, thought that all councils were of equall authoritie with the word of God.

Others, as the Guisian faction in France, be resolved in matters of religion to follow the footsteps of their ancestors, though (Gods word, and) a thousand councils decree to the contrary^c.

22. Article.

Of Purgatorie.

The Romish doctrine concerning Purgatorie, Pardons, worshipping, and adoration as well of images

ad. Ioh. 1. 1.
huc. 2. 1.
anational

Deu. 12. 32.

Ezek. 18.

18. 19.

Gal. 1. 8. 9.

Conf. Helv.

3. c. 18. Bo-

hem. c. 1. Cal.

ar. 5. Belg. ar.

7. Witemb.

c. 33.

Joh. 1. 24. 25.

Greg. 1. l. 1.

epist. 24. & l.

3. epist. 49.

Campion.

sat. 4.

Calvin. e-

pist. Bulling.

l. 3. 32.

as of Reliques: and also of Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the word of God.

The Propositions.

The Romish doctrine concerning,

1. Purgatorie.
2. Pardons,
3. Worshipping, and adoration of Images.
4. Reliques.

5. Invocation of Saints, is a fond thing, and not warranted by the holy Scripture, nor consonant, but contrarie vnto the same.

1. Proposition.

The Romish doctrine concerning Purgatorie, is fond, and not warranted by the holy Scripture, nor consonant, but contrary vnto the same.

The prooffe from Gods word.

IT is granted as well by the Romish, or false, as by the true Church, that none vnclane thing can enter into the kingdom of God. And because all men either haue bene, or be still vnclane, therefore they must be purged from sinnen.

But in the manner of purging them who are vnpure, they doe greatly differ. For the true Church, looking into the word of God, doth finde that wee are sanctified, or made cleane in diuers respects, diuersly, as by Baptisme, by the word preached, by the blood of Christ, and by the spirit of God, and that in this life, and not in the other world.

For in the sacred Scripture there is mention but onely of two waies, one leading vnto destruction, the other bringing vnto life: of two sorts of men, whereof some beleeue, and they

^a Christ loued the Church, & gaue himselfe for it, that he might sanctifie it, & cleanse it by the washing of water thorough the word. Eph. 5. 25, 26.

^b Now are ye cleane thorough the word that I haue spoken vnto you Ioh. 15. 3.

^c The blood of Iesus Christ his Sonne cleanseth vs from all sinne.

1. Ioh. 1. 7. 4. Ye are washed, ye are sanctified, ye are iustified in the name of the Lord Iesus, and by the Spirit of our God.

1. Cor. 6. 11.

are ^d Math. 7. 33

^f Mat. 16. 16. are saved some beleue not, and they are damned², and of two
^{Ioh. 3. 18.} States, one blessed, where *Lazarus* is; the other cursed, where
^{Luk. 16.} *Dinns* doth abide³. A third way, or sort, or state cannot bee
^{Alphonf.} found in the word of God.

^{de hazel, lib.} And therefore the Purgatorie in another world both deni-
^{8. de Indul-} ed hath alwaies bin by the Greeke Churches⁴, and neither is,
^{gentis. Poly-} nor will be acknowledged by any of Gods reformed Churches
^{de Inventor.} in this world, as their Confessions doe testifie⁵.

^{lib. 8. c. 1.}
^{Conf. Helv.}
^{cap. 26. Gal.}
^{ar. 24. Saxon.}
^{ar. 13. August.}
^{ar. 11. Wit-}
^{semb. cap. 25.}

The aduersaries vnto this truth.

Erroneous therefore, and not warrantable by Gods word concerning Purgatorie is the doctrine both of the old Heretikes, the Montanists who thought there was a purging of soules after this life⁶, and of the new and renewed Heretikes, the Papists. For

^{Tertul. de}
^{cor. militis: &}
^{De Animarum}
^{fine.}

They thinke it to bee vnfound doctrine, and not sufferable in any booke, for Christians to deliuer, that it is vnpossible for godly, and faithfull men or women to be punished after they be dead. Therefore *delectant* say they: Blot out such doctrine⁷.

^{Puniti pios}
^{post mortem}
^{impossibile:}
^{delectant, in-}
^{der expurg. p.}
^{26.}

They teach by their Catechismes, that to doubt whether there is a Purgatorie, or no, is a breach of the first commandment⁸.

^{Vaux ca-}
^{tech. chap. 3.}

Thus doe they pray for the soules of the faithfull (as they fancie) boyling in the torments of Purgatorie.

Aucto omnes anima fideles, quarum corpora hic & ubique con-
quiescunt in paucis: Dominus Iesus Christus, qui vos, &
nos redemit suo pretiosissimo sanguine, dignetur vos a penis
liberare, &c.

that is,

All haile all faithfull soules, whose bodies doe here, and euery where rest in the dust: The Lord Iesus Christ, who hath redeemed both you and vs, with his most precious blood, vouchsafe to deliuer you from paines, &c.⁹

^{Hera B.}
^{Vitg. Maria}
^{secundum v-}
^{sum. Sac.}
^{Conc. Trid.}
^{decr. de Purg.}
^{Ses. 25. & seq.}
^{6. can. 30.}

They haue ratified the doctrine of purged soules after this life in the Council of Trent¹⁰.

In

It is further to be noted, how the same Papists, sliding back from the truth of God, have fallen into many noisome, and divers opinions in the matter of Purgatory: agreeing among themselves,

Neither about the place, where purgatory should bee, some placing the same in the bottome of the sea ^f: some neere vnto the mount Hecla in *Ireland*; some vpon the mount *Ætna* in *Sicily*, others in the Center of the earth ^h; others in Hell, whereof they make foure roomes, the first of the damned: the second of infants dying vn baptized: the third, purgatory; the fourth *Limbus patrum*, whereinto Christ descended i. and others in a mind tossed, and troubled betwixt hope and feare ^k.
 Neither about the Tormentors there, who are thought of some to be holy Angels ^l, of others to be very deuils ^m.

Neither about the torments. For some dreame how they are tormented there with fire onely, as Sir *Thomas More*; some with water and fire, as *Roffensis*; and some neither with fire, nor water, but with troublesome affections of Hope, and Feare, as *Loricinus* ⁿ.

Neither about the causes of Purgatory torments: because that some doe thinke that onely veniall sinnes ^o, others, that veniall, and mortall sinnes too ^p, (for which in this life men haue done no penance) are there purged.

Nor about the time, which they that be tormented, shall abide in Purgatory. For some haue giuen out how the poore soules there be continually in torments, till the day of Iudgement, as *Dionis. Carthusianus* ^q: others as *Durandus* ^r, doe thinke they haue rest sometimes, as vpon Sundayes, and holydaies: others are of mind, that in time they shall be set free, and at liberty, because their punishment is but temporary ^s, and others. that at any time they may be delivered, if either their friends will buy out their paines; or the priests will pray or say any Masse for them; or the Pope will but say the word.

Nor finally about the state of soules in purgatory. For,

Our English Papists at Rhemes doe thinke the soules in purgatory to be in a more happy, and blessed condition then any men that liue in this world ^t, and yet say the same Rhe-

^f Eckius in Enchirid.
^h Bernard de Bussis Rosar. par. 3. c. 2.
ⁱ Spec. peregr. quæst. dec. 1. c. 3. q. 5.
^j Position Ing. de Purgat.
^k Loric. infli. Cathol. de 12. Fidei art.
^l Albertus, & Roffensis.
^m S. Th. More infli. Catho. vt supra.
ⁿ Greg. dial. 1. 4. cap. 39.
^o Spec. peregr. quæst. dec. 1. c. 3. q. 4.
^p Eckius posir. 6.
^q De. 4. Hom. noviss.
^r De officio mort. l. 7.
^s Spec. peregr. quæst. vi. su. pra quæst. 5.
^t Test. Rhein. an. Apoc. 14. 13.

mists

^u Ibid. an.
marg. p. 431.

mists that purgatory fire passeth all the paines of this life ^u.

^{*} Cap. Quid,
in aliud. dist.
25.

Thomas Aquinas holdeth how the paines of hell fire, and of purgatory are all one, and nothing differ, but that the one is but temporall, and the other not so. And others, put in choice either to tarry in Purgatory one day, or to endure the miseries of this world an 100. yeares, haue chosen to suffer the troubles of this life an hundred years together, rather then to abide the paines of purgatory but one short winters day ^{*}.

Therefore in this contrariety of opinions some of them, the Papists themselves cannot deny, must be; wee say all of them are fond, and contrary to the word of God.

Besides they nourish most cursed, and damnable errors; as

That all the soules of the faithfull, separated from their bodies, are not at rest.

That all sins in their owne nature, be not mortall, or deadly, and that some deserue not euermlasting torments. They are purged in purgatory.

That one sinfull man may saue, and satisfie the wrath of God for another, and that easily by praying, saying, or doing something for them.

That if friends in this world will doe nothing for the poore soule in purgatory paines: yet may the said soules come at length vnto happines, by abiding their deserved torments vntill the last houre, or day of iudgement, in purgatory.

Finally, that the Pope is God, in that he can at his pleasure, discharge guilty soules both from the guilt of sinne, and from the punishments due for the same.

3. Proposition.

The Romish doctrine concerning pardons, is fond, and not warranted by the holy Scripture, nor constant, but contrary vnto the same.

The prooffe from Gods word.

Such hath bene the exceeding mercy, and loue of God towards

wards mankind, that as he hath purged vs from all guiltinesse of sinne by the blood : so hath he pardoned vs from the everlasting punishment due for sin by the paines of Iesus Christ. For

There is saluation in none other. For among men there is giuen none other name vnder heauen, whereby they must bee saued ^a.

Through his name all that beleue shall receiue remission of finnes ^b.

He hath purchased the Church by his owne blood ^c.

With his stripes we are healed ^d.

He that beleueth in him shall neither be condemned ^e, nor ashamed ^f.

Therefore : Come vnto me all yee that are weary, and laden, and I will ease you, &c. and yee shall finde rest for your soules : saith our Sauour Christ ^g.

If thou shalt confesse with thy mouth the Lord Iesus, and shalt beleue with thine heart that God raised him from the dead, thou shalt be saued, saith S. Paul ^h.

^a Acts 4. 12.

^b Acts 10. 43.

^c Acts 20. 28

^d 1sa. 53. 5.

^e Ioh. 3. 18.

^f Rom 10. 11.

^g Mat. 11. 28.

^h 19.

ⁱ Rom. 10. 9.

Errors and aduersaries vnto this truth.

This being the doctrine euen of God himselte ^{*}, wee may evidently perceiue, how not onely vaine, but beside ; not onely besides, but against the word of God, the Romish doctrine concerning pardons is, For that doth teach vs.

1. To seeke saluation not at God alone, but at the hands of sinnesfull men. For would we haue a pardon for the finnes of 40. daies? A Bishop may giue it. For the sins of 100. daies? A Cardinall may grant. For all our finnes committed, or to bee committed? From the Pope we may haue it. Hence be his pardons if you respect time, for 40. 50. 100. 1000. 10000. 50000. &c. yeares; if offences, Homicide, Parricide, Periury, Sodomy, Treason, and what not, &c.

2. That wee may bee our owne Sauour. So did that of Purgatory.

3. How the pretious blood of Christ was shed in vaine. For

^{*} Whereof see more, Art. 2.

pr. 4. ar. 11. pr.

1. ar. 22. pr. 1.

^a Vide, Taxam penit.

— 66 W

cor-

corruptible gold, and siluer, with our owne deads, and workes, may and will saue vs, if we will.

4. That repentance is not of necessity vnto the saluation of man. For without the same a popish pardon may saue. But without either a pardon from the Pope, or such like, or absolution of a Priest, there is no saluation, by the doctrine of the Church of Rome^b.

^b Sec. ar. 25.
p. 6.

A further manifestation of the vanity, and impieties of the Romish pardons, from a booke of the Papists intituled, *Hora beatissima virginis Mariae, secundum usum Sarum*

Quicumque in statu gratiae existens, dixerit deuote septem orationes sequentes cum septem Pater noster, & totidem Aue Maria, ante imaginem pietatis, merebitur 56. millia annorum Indulgentiarum.

Iohannes Papa 12. concessit omnibus dicentibus orationem sequentem, transiundo per camiterium, 101. annos indulgentiarum, quot fuerunt ibi corpora inhumata a constitutione ipsius camiterij.

Oratio pro defunctis.

Aucte omnes animae fideles, quarum corpora hic & ubique requiescant in puluere. Dominus Iesus Christus, qui vos & nos redemit suo pretiosissimo sanguine, dignetur vos a penis liberare, & inter choros suorum sanctorum angelorum collocare, ibique nostri memores suppliciter exorare, ut vobis associemur & vobiscum in caelis conueniamur.

Innocentius Papa 2. concessit cuilibet qui hanc orationem sequentem deuote dixerit, 4000. millia annorum indulgentiarum. Aue vulnus lateris nostri saluatoris, &c.

Quicumque deuote dixerit istam orationem habebit, 3000. dierum indulgentiarum criminalium peccatorum, & 2000. millia dierum, venialium, a Domino Iohanne papa 12. concessarum, ut in Antidotorio animae habetur.

Quicumque orationem sequentem deuote dixerit, promerebitur 11000. annorum indulgentiarum, &c. Aue Domina sancta Maria, mater dei, regina caeli, porta paradisi, domina mundi, lux sempiterna, imperatrix inferni, &c. Ora pro me Iesum Christum dilectum filium tuum, & libera me ab omnibus malis, praepro peccatis meis. Amen.

Who-

Whosoever being in the state of grace; shall devoutly say the seven prayers ensuing, with seven Our Fathers, and as many Haile Marias, afore the image of Piety, shall thereby merit 56. thousand yeeres of Pardons.

Pope *John* the 12. hath granted to all persons, which going through the Churchyard, doe say the prayer following, so many yeeres of pardons, as there haue bene bodies buried, since it was a Churchyard.

The prayer for the dead.

Haile all faithfull soules, whose bodies here, and euery where doe rest in the dust. The Lord Iesus who hath redeemed you, and vs with his most precious blood, vouchsafe to deliuer you from paines, and to place you in the company of his holy Angels, and there being mindfull of vs meekly to pray, that we may both be ioyned vnto you, and crowned with you in the heauens.

Pope *Innocent* the 2. hath granted to euery one which devoutly shall say this prayer following 4000. yeeres of pardons: Haile wound of our Saviours side, &c.

Whosoever devoutly shall say this prayer shall haue 3000. daies pardons of criminall finnes, and 20000. daies, of veniall, (offences) granted by the Lord Pope *John* the 22. as it is to be read in the Anecdatoric of the soule.

Whosoever devoutly will say the prayer following, shall merit (thereby) 11000. yeeres of pardons, Haile Lady Saint *Mary*, mother of God, Queene of heauen, the Gate of paradise, the Lady of the world, the Light eternall, the Emperesse of hell, &c. Pray vnto thy beloued Sonne Iesus Christ for me, and deliuer me from all euils, pray for my finnes. Amen.

3. Proposition.

The Romish doctrine concerning Images, is fond, and not warranted by the holy Scriptures; nor consonant, but contrary vnto the same.

The prooffe from Gods word.

Images are such an abomination to the Lord, as to make

R

them

^a Jer. 10. 15.

^b Hab. 1. 18.

^c Psal. 115. 25.

^d Eia. 44. 10.

&c.

^e Psal. 115. 16.

^f Psal. 115. 7.

^g Exod. 10. 5.

1. Cor. 10. 7.

14.

^h Exod. 10. 5.

Deu. 4. 5. &c.

ⁱ 1. Ioh. 5. 31.

1. Cor. 10. 14.

^k Deut. 7. 5.

12. 3. 3.

^l Deut. 17. 3. 3.

^m Deut. 13. 5.

ⁿ 2. King. 18.

3. 4.

2. Chr. 14. 2. 3. 9.

Deut. 7. 2. 5. 26.

Jer. 51. 17.

1. King. 19. 18.

Dan. 2. 9.

Deut. 17. 15.

Eia. 44.

1. Deut. 27. 25.

Psal. 97. 7.

Eia. 42. 17.

Conf. Helv. 2. cap. 3. 4.

Basil. 2. 10. 6. 3.

Bohem. c. 7.

17. Gal. 2. 1.

August. 2. 1. Sax. 2. 1. Witte mb. c. 1. 23.

Suev. 2. 12.

^a Dele. flatus

venerari, po-

tius quam sta-

tuarios, stoli-

dum est, In-

dex expurg.

pag. 31.

^b In hoc ple-

risque Chris-

tianis Ethni-

cus philoso-

phus religio-

hor, qui etiam

Trinitatis,

quæ mente

vix compre-

henditur, si-

guas oculis

corporis aspe-

ctabilis (Petri

Rami verba

in scolis phy-

sicis,) delectantur. Index expurg. pag. 146. Atque hæc absurditas Patrem, Filium, & Sp. s. c.

figiantium Iacobitis à Nicephoro tribuitur, G. Cassand. consul. p. 164.

them among all men odious, he describeth the vanity of them by his Prophets, as that, they are the doctrine of vanity, The worke of Errors^a, the teachers of lies^b, silver and gold, the worke of mens hands^c, vanity^d: they haue a mouth, and speake not; eyes, and see not; eares, and heare not^e: hands, and touch not; feet, and walke not^f.

2. He giueth a strait commandement, Not to bow downe to them, nor worship them^g: nor to make them^h, to flie from themⁱ, yea to destroy both the images themselves^k, the Idolaters^l, and the Enticers vnto Idolatry^m.

3. He commendeth greatly, and praiseth such men as haue destroyed Imagesⁿ, and not bowed vnto Idols^o.

4. He finally curseth the Images^p, the Image-makers^q, and the Image-seruers, or worshippers^r.

Hereunto with vs the Protestant Churches euery where do subscribe^s.

The aduersaries vnto this truth.

The Romish Church most fondly, and contrary to the word of God, doth allow; and not, onely allow, but publicly erect; and not onely erect but adore^a, and not onely adore Images, but doth accurse, and more then so, condemne to the fire, yea to hell fire as heretikes, such persons as will not worship images, and the Images to (which is most abominable.)

Of God himselfe; euen of God the Father, and that in the likenes of an old man with a long white Beard, of the Sonne, in the Similitude of a man, hanging on the Crosse; of the holy Ghost, in the shape of a Dove, of the wholly, holy and incomprehensible Trinity, with three Faces in one head^b.

Also of God his creatures, as of Angels alwaies with wings, sometimes with a paire of ballance, as S. Michael; of men, as of Moses (as it were) with hornes; the Apostles with round orbes on their heads like Treachers; the blessed virgin with frised haire, and costly garments.

And of other base things, as Agnus deis of waxe; wafer ^c Non officia
cakes of flower; Crosses of gold, silver, stone, wood, paper, ^{mon hac rōla}
copper, &c.^c ^{trīe adoratiōe}
^{Christi p̄cla-}
^{rissimam crucē}
^{colere & vene-}
^{rari. Andrad.}
^{urbadox. exp.}
^{lib. 2. p. 284.}

4. Proposition.

The Romish doctrine concerning Reliques is fond, and not warranted by the holy Scriptures, nor consonant; but contrary unto the same.

The prooffe from Gods word.

Of all the erroneous opinions among the Papiſts (which are infinite) none is more to the illusion of well meaning Christians then their doctrine concerning worshipping, and adoration of the reliques of Saints. A doctrine, which so farre from being found as it is forbidden, in the holy Scripture^a, and a doctrine in the purer times, and writers of the Church nowhere to be found; and in all the best Churches at this day utterly condemned.

Adversaries unto this truth.

Such notwithstanding is the Satanicall boldnesse of the Antichristian Synagogue of Rome, that as they will delude men with the reliques of Saints, which are not such: so likewise they teach the people (which is most offensive and execrable) to like offer to give diuine adoration, and honour vnto them^a.

Hence is it that some doe pray vnto S. Benet, whose Reliques they had stolne, O Benedicte, after God our onely hope, leaue vs not orphanes, who art come hither, not through our merites, but for the saluation of many soules^b.

Others haue published, that the bodies of Saints, and specially the Reliques of the blessed Martyrs, are with all sinceritie to be honoured, as the members of Christ, &c. If any deny this conclusion he is to be thought, not a Christian, but an Eunomian, and Vigilantian^c.

The Councell of Trent also hath decreed; that they are to

^a Thou shalt worship the Lord thy God and him one ly shalt thou serue. Mat. 4.
^b Conf. Helv. 1. ar. 11. c. 2.
^c 5. Basil. ar. 10.
^d Bobem. c. 17.
^e Gal. ar. 24.
^f Prædicatio autem ecclesiæastica hoc semper tenuit, Sanctorum reliquias esse ex fide reuerendius; Sacerdotes, quos in Math. 8. 21. p. 30. The Catholic worshipping of saints, praier vnto them, seruants of the, adoration of their reliques, and Images: the Protestant denieth all.
^g Hil. quæstion. 1. 4. res. p. 71.
^h Plac. Liv. l. 2. 2.
ⁱ cap. 1. 65.
^j Rab. l. 5. c. 110.
^k be de Sac. propriis.

^a Conc. Trid.
sess. 14. decr.
de Inuoc. &c.

^b Missa de S.
Crosse: & Of-
ficium de S.

^c Crosse.
^d Bee-hive,
lib. 4. cap. 3.

^e Gratian, dist.
38. Nul. volat.

^f Call vpo me
in the time of
trouble, Psal.

^g 50. 15. After
this manner
pray, Our Fa-

^h ther, which
art in heauen.
&c. Mar 6. 9.

ⁱ Whē ye pray,
say, Our Fa-

^j ther, which
art in heauen.
Luke 11. 2.

^k Psal. 5. 15.
Math. 7. 11.

^l Luke 11. 12.
18. 7. 8.

^m Ioh. 16. 23. 24.
ⁿ Gen. 13. 4.

^o Gen. 26. 35.
^p Gen. 31. 9.

^q &c.
^r Dan. 9. 16.

^s &c.
^t 1. King. 18.

^u 36. 17. &c.
^v Jer. 14. 7. &c.

^w 1. Act. 10. 1.
^x Luke 18. 13.

^y 1. Act. 16. 25.
and through
his Epistles.

^z 1. Act. 1. 24.
^{aa} Luke 18. 1.

^{ab} Luke 18. 1.
^{ac} Luke 18. 1.

^{ad} Luke 18. 1.
^{ae} Luke 18. 1.

^{af} Luke 18. 1.
^{ag} Luke 18. 1.

^{ah} Luke 18. 1.
^{ai} Luke 18. 1.

^{aj} Luke 18. 1.
^{ak} Luke 18. 1.

beaken for damned which ascribe, how worship, and honour is not to be giuen vnto the Reliques of Saints ^d.

Of this preposterous deuotion, they haue appointed a cer-
taine, and common seruice for the holy Crosse, whereon Christ
was hanged ^e, they haue made a feast for the speare, and
Nailes, wherewith Christ was fastened to the Crosse ^f, they
haue canonized for a Saint the chaines which bound S. Peter ^g.
To say nothing of the adoration they giue vnto the Haire,
Milke, Smocke of the blessed Virgin; vnto the Head, Haire,
Thombe, Coate of S. Iohn Baptist, vnto the breeches of Ioseph;
the sword, and Handkerchiefe of S. Paul; the Keies of S. Peter;
and vnto many other things which of modestie I will not
mention, but doe ouer-passe.

5. Proposition.

*Invocation of Saints is a fond thing - not warranted by the holy
Scriptures, nor consonant, but contrary vnto the same.*

The prooffe from Gods word.

The Christian exercise of Prayer is a duty which may not
be either securely omitted, & vainly abused. And though many
things in prayer be necessarily to be obserued, yet a speciall
point is it that in our supplications and prayers, we doe call
onely vpon God. For so to doe we are both commanded, even
by God himselte ^a; and thereunto also assured, by manifold as
well promises of large blessings ^b, as by the examples of godly
men in all ages, Patriarkes, Abraham ^c, Isaac ^d, Jacob ^e; Pro-
phets, as Daniel ^f, Elias ^g, Ieremie ^h; Centurions, Publicans ⁱ;
Apostles, as Paul ^j, Peter ^k, &c. yea of all the Elect of God in
this world ^l.

On the other side to pray vnto any creature that is out of
this world besides Iesus Christ, there is in the Scripture neither
Law to command; nor promise of blessing, nor any example
of godly men, or women, to prouoke.

Finally, as all Gods people in the purer and former times
haue

have; so in these daies the Protestant Churches utterly condemn the invocating of, or praying vnto creatures whatsoever.

The Adversaries vnto this truth.

Therefore the Romish doctrine, that Saints are to be praised vnto, and their daily praying, as occasion sermeth, vnto S. *Agatha*, that haue sore breasts; vnto S. *Benedict*, that either bee, or feare to be poisoned; vnto S. *Clare*, for them that haue sores; S. *Damian*, that be sicke, for health; S. *Erasmus*, for helpe in the intrals; S. *Ferial*, for Geese; S. *Giles*, for women that would haue children; S. *Hubberts*, for dogges; S. *Iob*, for them which haue the poxe; S. *Katherine*, for knowledge; S. *Loy*, for horses; S. *Margaret*, for women in traualle; S. *Nicholas*, for kille children; S. *Otilia*, for the headach; S. *Perunil*, for the Ague; S. *Quintin* for the cough; S. *Ruffin*, for lunacie, or madnes; S. *Sibastian*, for the plague; S. *Thomas Becket*, for sinners; S. *Valentine* for the falling sicknesse; S. *Winefild* for virginity; S. *X*, of Crosse, for all things; it is in vaine, not warranable by Gods word, but altogether repugnant to the holy Scriptures.

The vanity and idolatry of the Popish Invocation further demonstrated from that booke of their senten-

tured, Hecce transmissa virginis, &c.

Oremus. Maiestatem tuam Domine suppliciter exoramus, ut sancta Ecclesia tua beatus Andreas Apostolus tuus extitis predicatorem, & velle vobis apud nos pro nobis perpetuum intercessor, per Dominum nostrum Iesum Christum.

Oremus. Deus, precibus Ecclesie gladius multorum, et Pontificis et Thome gladius impietatum occubitus, presta quosumus, ut dominus qui eius impiorum uicissitudinem per petroniam, et huiusmodi confugantur effectum, per Dominum nostrum.

Proferat. Ora pro nobis beata Katherine Resp. Et digni effectum promissionis Christi.

Versus. Ora pro nobis beatus Martyr Sebastianus. Resp. ut inter amara pestis epidemia illesi transire, et promissionem Christi obtinere.

*Virgo Christi egregia pro nobis Apollonia,
Funde preces ad Dominum, ut tollat omne noxium,
Ne pro reatu circumum morbo vexemur dentium.*

Let vs pray. O Lord, we humbly beseech thy Maiefty, that as thy blessed Apostle *Andrew* was a preacher and ruler of thy Church; so he may be a perpetuall intercessor for vs, through Iesus Christ our Lord.

Let vs pray. O God, for whose Churches sake the glorious Martyr, and Bishop *Thomas* was slaine by the sword of the vngodly, grant we beseech thee, that such as call vnto him for helpe, may obtaine a good effect of his Godly prayer, through our Lord.

The vers. O blessed *Katharine* pray for vs. *Thans.* That wee may be made worthy of the promises of Christ.

The vers. O blessed Martyr, *Sebastien*, pray for vs. *The Ans.* That we may deserue to escape the plague without hurt, and obtaine the promises of Christ.

Christ his noble virgin, *Apollonia*, pray vnto the Lord to remooue whatsoeuer is hurtfull, least for the guiltinesse of our sinnes, we be vexed with the toothach.

Whosoever saith this prayer following in the worship of God, and *S. Roche* (the very words in the said booke) shall not dye of the pestilence by the grace of God, &c.

Oramus Omnipotens, sempiterna Deus, qui precibus & meritis beatissimi Rochi confessoris tui quondam pestem generalem reuocasti, presta supplicibus tuis & qui pro simili peste reuocanda sub tua confidenda fiducia, ipsius gloriosi Confessoris tui precamini, ab ipsa peste epidemica, & ab omni perturbatione pro Christum Dominum nostrum.

Oratio ad tres reges, Rex Iaspar, rex Melchior, rex Balthasar, rogo vos per singula nomina, rogo vos per sanctam Trinitatem rogo vos per regem regum, quem ueritatem in cunctis uidere mirum est & com-

parianimi collationum mearum hodie, & intercedat pro me ad
dominum cuius desiderio exules solides.

*Cruz Christi protego me; Cruz Christi, salua me; Cruz Christi
defende me ab omni malo.*

Let vs pray O almighty, and euerlasting God, who by the
prayers and merits of the most blessed Confessor, Roche, did-
est reuoke a certaine generall plague, grant vnto thy suppliants
who for the reuocation of the like plague doe trust in thy
faithfulnesse, by the prayer of that thy glorious Confessor,
we may be deliuered from the plague, and from all aduersitie
through Christ our Lord.

A prayer vnto the 3. kings. O King *Isafer*, king *Melchior*,
king *Balthasar*, I beseech you by euery of your names, I be-
seech you by the holy Trinity; I beseech you by the king of
kings, whom ye deserved to see euen in his swaddling clothes,
that you would take pittie on my troubles this day, and make
intercession for me vnto the Lord, for whose desire yee made
your selues exiles.

O Christs crosse, protect mee; O Christs crosse, saue me; O
Christs crosse, defend me from all euill.

23. Article.

Of ministring in the Congregation.

It is not lawfull for any man to take vpon him the
office of publike preaching, or ministring the Sacraments
in the congregation, before he be lawfully called and sent
to execute the same. And those we ought to iudge law-
fully called, and sent, which be chosen, and called to this
work, by men who haue publike authority giuen vnto
them in the congregation, to call, and send ministers into
the Lords vineyard.

The Propositions.

1. None publicly may preach, but such as thereunto are authorized.
2. They must not bee silent, who by office are bound to preach.
3. The Sacraments may not be administred in the Congregation but by a lawfull Minister.
4. There is a lawfull Ministry in the Church.
5. They are lawfull Ministers, which be ordained by men lawfully appointed to the calling, and sending forth of Ministers.
6. Before Ministers are to be ordained, they are to be chosen, and called.

1. Proposition.

None publicly may preach, but such as thereunto are authorized.

The prooffe from Gods word.

- ^a 1. Sam. 3. 3. ^b 1. Cor. 14. 34. ^c Jerem. 1. 4, 5. ^d Ioh. 1. 6. ^e Ioh. 1. 19. ^f Math. 10. 5. ^g Luke 10. 1. ^h Jerem. 14. 14. ⁱ 2. 21. ^j 27. 14, 15. ^k 29. 8, 9. ^l Math. 9. 38.
- T**His truth in the holy Scripture is euident. For there wee finde, how Godly men were both called by God, and commaunded to preach, before they would, or durst so doe. So was ^a Samuel, ^b Jeremy, ^c John Baptist, ^d Christ Iesus himselfe, who also to preach did send the twelue Apostles, and the seuentie Disciples.

2. The wicked and false Prophets for preaching afore their time, are blamed.

3. A commandment is giuen vs to pray the Lord of the harvest, that hee would send forth labourers into his harvest.

4. Lastly wee doe reade, that God hath ordained in the Church

Church some to be Apostles, some Prophets, some teachers
some to be workers of miraclesⁱ, and Christ being ascended
into heaven, gave some to be Apostles, some Prophets, some
Euangelists, and some Pastors and teachers^k.

And all this is acknowledged by the reformed Churches^l.

The Errors, and aduersaries to this truth.

And so are we against them,

Which to their power doe seeke the abolishment of pub-
like preaching in the reformed Churches, as doe first the Pa-
pists, who phrase the Preachers to bee vncircumcised Philis-
tines^a, sacrilegious ministers^b, Ieroboams priests, inordinate^c,
and vnordered Apostataes^d; and next the Barrowists, who say
how the said Preachers are sent of God in his anger to deceiue
the people with lies^e.

Who publish how the word is not taught by the Sermons
of ministers, but onely by the Reuelation of the Spirit: so did
Manser, the Anabaptist^f, and so doth H.N.^g, and his Familie
of Loue^h.

Who runne afore they be sent, as doe many both Anabap-
tists, and Puritanes, as Penry, Greenwood, Barrow, &c. or
which hold, how they which are able to teach, and instruct the
people, may, and must so doe; and that not priuately onely, but
publicly too, though they be not ordinarily sent, and autho-
rized thereunto, which was the doctrine of R.H.ⁱ.

Who teach, that Lay-men may teach to get faith^k; and that
euery particular member of the Church hath power, yea and
ought to examine the manner of administering the Sacraments,
&c. and to call the people to repentance: so teacheth Barrow^l.

5. Proposition.

They must not be silent, who by office are bound to preach.

The prooffe from Gods word.

As publickly to preach, before men are sent, is a grievous

S

fault

1. Cor. 12.
28.

Eph. 4. 11.

1 Conf. Helv.

2. c. 18. Bohe.

cap. 6. Gal. ar.

3. Belg. ar. 31

Aug. ar. 14.

Winemb. ar.

20. Suev. ar.

13.

^a Anf. to the

execut. of Iust

cap. 3. p. 44.

^b Ib. c. 9. p. 216.

^c Ib. c. 1. p. 91.

^d Ib. c. 3. p. 41.

^e R. A. confut.

of Brow. p. 83

^f Sleiden.

com. lib. 5.

^g H. N. Euan.

c. 13. sect. 6.

and Spir. land

c. 48. sect. 5.

^h Letter to the

B. of Roch.

R. H. in Plal.

122.

^k R. A. conf.

of Brownism.

p. 113.

^l Ba. disco. p.

36.

fault: so not to preach being sent is a great sinne. Hercunto beare witnessse.

1. Our Sauour Christ, whose words are these. Surely, I must also preach the Kingdome of God: for therefore am I sent^a.

2. Peter, and Iohn, who being charged to speake no more in the name of Iesus, said. We cannot but speake that which wee haue heard, and seene^b.

3. Saint Paul. For he saith, Necessitie is laid vpon mee, and woe is me if I preach not the Gospell^c.

4. The Apostles of Christ. For though they were beaten for so doing: yet ceased they not to teach, and preach Iesus Christ^d.

5. All the Churches of God which bee purged from superstition, and errors^e.

Errors, and aduersaries to this truth.

Then, as in a glasse they may see their faults.

Who maintaine, how there ought to be no publike preaching at all, as doe the Anabaptists^f.

Which depraue the office of preaching, as doe the Libertines, saying that preaching is none ordinary meane to come vnto the knowledge of the word^g, and especially the Family of Loue, who rearme the publike preachers in derision, Scripture-learned^h, Licentious-Scripture-learnedⁱ, good-thinking-wise^j, Ceremoniall, and letter-Doctors^k, Teaching-masters^l, and further say, It is a great presumption that any man, out of the learnednes of the letter; taketh vpon him to be a Teacher, or Preacher: Againe, It becommeth not any man to busie himselfe about preaching of the word; so, and more too, the Family.

Which take vpon them the office of publike preaching, without performance of their duty, either through ignorance, that they cannot; worldly employments, that they may not; negligence, that they will not; or feare of troubles, that they dare not preach the word of God.

Yet thinke wee not. (which our Sabbaraians let not to publish.

^a Luk. 4. 43.

^b Act. 4. 17.
&c.

^c 1. Cor. 9.
16, 17.

^d Act. 5. 42.

^e Conf. Helv.

1. ar. 15. & 2.

c. 9. 18. Bo-

hem. cap. 9.

Galar. 15.

Aug. ar. 7.

Wittemb. ar.

20. Sued. ar.

23.

^f Bullin. cont.

Anabap. c. 12.

^g Wilkins.

gainst the

Fam. of loue.

ar. 14 p. 66.

Theoph.

gainst Wilk.

^h Par. of the

pres. Temp.

ⁱ H. N. proph.

of the Sp. cap.

2. lect. 7.

^j Fam. let. 10

the B. of Roc.

^k H. N. Spir.

1. c. 25.

^l Idem 1.

exh. c. 16 lect.

15. 16.

publish,) that Every minister, necessarily and vnder paine of damnation, is to preach at least once euery Sunday, and Vnlesse a minister preach euery Sunday, he doth not hallow the Sabbath day in the least measure of that which the Lord requireth of vs.

D. 3. 402. of the Sabbath, 2. book. p. 174

ibid. p. 177.

3. Proposition.

The Sacraments may not be administred in the Congregation but by a lawfull minister.

The prooofe from Gods word.

In the holy Scriptures we reade that the publike Ministers of the word, are to be the Administred of the Sacraments. For both our Saviour Christ commadeth his disciples as to preach, so to Baptize, and celebrate the Supper of the Lord: and the Apostles, and other ministers in the purest times (whom the godly Ministers, and Preachers in these daies do succede) not onely did preach, but also Baptize, and minister the Lords Supper.

Mat. 28. 19.
Luk. 22. 19.
1. Cor. 11. 24.
25.
A. 2. 48. 49.
8. 12. 13.
10. 47.
16. 32. 33.
Ioh. 1. 25.
1. Cor. 1. 14.
16.
A. 20. 7.
1. Cor. 10. 16.
Conf. Helv.
2. c. 18. 20.
bem. c. 9. Gal.
ar. 3. 31.
Aug. ar. 7.
Witteb. ar.
20. Suer. ar.
13.
T. C. 1. rep. p. 113.

And hereunto doe the Churches of God subscribe. In saying that none may administred the Sacraments in the Congregation afore he be lawfully called, and sent thereunto, we thinke not (as some doe) that the very being of the Sacraments dependeth vpon this point. viz. whether the Baptizer, or giner of the Bread, and wine be a minister, or no.

Neither is it the meaning of this article that privately in houses, either lawfull ministers, vpon iust occasion, may not; or others, not of the ministers, vpon any occasion (in the peace of the Church) may administred the Sacraments,

The Adversaries vnto this truth.

Hereby we declare our selues not to fauour the opinion, that publicly.

Sursum com.
p. 237.

Sursum of
discap. 15. out
of the Gene-
va lawes.

^a Lear. disc.
p. 17.

^a Fruc. Ser. on
Rom. 12. p. 40.

^a The admini-
stration of the
Sacraments
ought to bee
committed to

none, but such
as are pro-
phets of the
word, Lear.

disc. p. 60. It is
facillidge to
separate the
word (viz.

Preaching)
from the Sa-
craments.

ibid. The
preaching of
the word is
the life of the
Sacraments.

T. C. 1. rep.
p. 125.

The va-
changeable
lawes of God
be (saith T.

C.) that none
minister the Sacraments, which doe not preach. T. C. 1. repl. p. 104. sec. 3.

Where there is no Preacher of the word, there ought to be no minister of the Sacraments.

Lea., disc. p. 12. 5. laus. phil. Ch. par. 5. fol. 559. ^b So in Netherland were children rebaptized, when the Duke of Alva there tyrannized. Trag. hist. of Antwerp.

The like Rebaptization was used by the Papists at Tholouse, Towres, and other Cities in France, especially, an 1562. See the Chr. of France, i. D. Aug. ad Quodvult, c. 27. ^k Epiphani, haerel. 47.

Some may minister the Sacraments, which are not sincerely, and full ministers of the word, and Sacraments; and so thinke both the Anabaptists, among whom, their King (when it was) after Supper tooke bread, and reaching it among the Communiquants did say, Take, eat, & shew forth the Lords death; their Queene also reaching the Cuppe, said, Drinke yet, and shew forth the Lords death: and the Presbyterians at Geneva, where the Elder (a Lay-man) ministereth the Cup ordinarily at the Communion^b. Some ministers (and namely the Puritane Doctors) may not minister the Sacraments. For (say the disciplinarians) the office of Doctors is onely to teach true doctrine^c, but in our Church (of England) the Doctor encroacheth vpon the office of the Pastor. For both indifferently doth teach, exhort, and minister the Sacraments^d.

None though a lawfull Minister, may administer the Sacraments, which either is no preacher^e, or when hee ministrerh them doth not preach^f; which be the errors of the Disciplina- rians, or Puritans.

Publickly and priuately, too the Sacraments: of Baptisme may be administred by any man, yea by women, if necessitie doe vrge. So hold the Papists. For saith ^{laus. 5.} in the time of necessity the minister of Baptisme is every man, both male & female. A woman, be she yong or old, sacred or wicked. Eue- ry male that hath his wits, and is neither dumbe, nor so drun- ken, but that he can vtter the words: as well Pagan, Infidel, and heretike: the bad as the good, the Schismatike, as the Catho- like, may baptize. And yet vsually in the ciuill warres both in France, and in Netherland, the Papists did rebaptize such chil- dren, as of the Protestant not lay-men, but ministers, had afore beene baptized^h.

The priuate Baptisme by priuate persons was also taught long since both by the Marcionites, and Repuziansⁱ.

4. Proposition.

There is a lawfull ministry in the Church.

The prooffe from Gods word.

God, for the gathering, or erecting to himselfe, a Church out of mankind; and for the well governing of the same, from time to time hath vsed, yea, and also doth and to the end of the world, will vse the ministry of men lawfull called thereunto by men. A truth euident in the holy Scripture.

Iesus said vnto his Apostles, Goe, and teach all Nations, baptizing them, &c. and Ioe, I am with you alway, vnto the end of the world^a.

Christ gaue some to be Apostles, and some Prophets, and some Euangelists, and some Pastors, and teachers; for the gathering together of the Saints, for the worke of the ministry, and for the edification of the body of Christ, till we all meete together (in the vntity of faith, and knowledge of the Sonne of God) vnto a perfect man^b.

A truth also approoued by the Church^c.

Adversaries vnto this truth.

Oppugners of this truth, are

First the Anabaptistickall Swermers, who both tearme all Ecclesiastickall men, The Diuels ministers; and also, as very wicked doe vtterly condemne the outward ministry of the word, and Sacraments^a.

And next the Brownists, who divulge that in these daies: No ministers haue the calling, sending, or authority pertaining to a minister; and that, It will hardly be found in all the world, that any minister, is, or shall be lawfully called: such also bee the Barrowists which say, there is no ministry of the Gospell in all Europe.

^a Math. 28. 10.

^b Eph. 4. 11,

12, 13.

^c Conf. Helv.

1. ar. 15. & 2. c.

18. Bohe. c. 8.

9. 14. Gal. ar.

25. 29. 30. 31.

Belg. ar. 30. 31.

August. ar. 7.

Sax. ar. 11.

Witte. ar. 20.

Sue. ar. 13, 15.

^a Althemarr

conciliat. Loc.

pugnan. lo.

191.

^b R. H. on Psal

132.

^c Bar. disc. p.

104.

5. Proposition.

They are lawfull Ministers, which be ordained by men lawfully appointed for the calling, and sending forth of Ministers.

The prooffe from Gods word;

S. Paul in the beginning of his epistle vnto the *Galathians*, giueth vs to obserue the diuers sending-forth of men into the holy ministry: whereof

^a Ioh. 10. 21. Some are sent immediately from God himselfe. So sent was
^b Ioh. 1. 6. by God the Father, both Iesus Christ ^a, and *Iohn Baptist* ^b: by
^c Math. 10. 15. God the Sonne; in his state mortall the twelue Apostles ^c, in
^d Acts 9. 15. his state immortall, and glorious, S. Paul ^d.

This calling is speciall, and extraordinary: and the men so called were adorned with the gift of miracles commonly, as were Iesus Christ, and the Apostles; but not alwayes, for *Iohn Baptist* wrought none.

^e Math. 28. 20. And they were also enioyned, for the most part, as the Apo-
^f Math. 15. 14. stles, to preach throughout the world^e, howbeit our Sauour was limited ^f.

Some againe were sent of men: as they be, who are sent of men not authorized thereto by the word of God, and that to the disturbance of the peace of the Church: such in the Apostles time, were the false Apostles: in our daies be the Anabaptists, Family, Elders, and law-despising Brownists.

^g Acts. 14. 23. And some lastly are by men sent into the primitive Church
^h 1 Tim. 4. 14. by the Apostles, were Pastors, and Elders ordained ^g, who by
ⁱ 1 Tim. 22. 5. the same authority ordained other Pastors, and teachers ^h.

Whence it is that the Church, as it hath bin; so it shall till the end of the world be provided for. They who are thus called haue power neither to worke miracles, as the Apostles had; nor to preach, and minister the Sacraments where they will, as the Apostles might, but they are tyed euery man to his charge, which they must faithfully attend vpon; except vrgent occasi-

occasion doe enforce the contrary.

The calling of these men is termed a generall calling, and it is the ordinary, and in these daies the lawfull calling, allowed by the word of God.

So testifie with vs the true Churches else where in the world¹.

The adversaries unto this truth.

This truth hath many waies bin resisted. For there be which thinke, how in these daies there is no calling, but the extraordinary, or immediate calling from God, and not by men; as the Anabaptists, Familists, and Brownists: of whom afore.

The Papists albeit they allow the assertion: yet take they all ministers to be wolves, Hirelings, Lay-men, and Intruders, who are not sacrificing Priests, annoynted by some Antichristian Bishop of the Romish synagogue².

Either all, or the most part of the ministers of England, saith *Howles*^b, be meere Lay-men, and no Priests, and consequently haue no authority in these things. It is euident, &c. because they are not ordained by such a Bishop, and Priest, as the Catholike Church hath put in authority.

1 Conf. Helv.
1. ar. 17. & a. c.
18. Bohem. c. 9
Gal. ar. 31.
Helv. ar. 31. Au
gust. ar. 14.
Witem. ar. 28
Suev. ar. 13.

^aConcil. Trid
sess. 7. can. 7.
^bHowl. 7. reaf.

6. Proposition.

Before Ministers are to be ordained, they are to be chosen, and called.

The prooffe from Gods word.

Though it be in the power of them which haue authority in the Church to appoint Ministers for Gods people: yet may they admit neither whom they will, nor as they will themselves: But they are both deliberately to chuse, and orderly to call such as they haue chosen.

This made the Apostles and Elders in the primitive Church straightly to charge, that suddenly hands should be laid on no man

^a 1. Tim. 5. 22 man ^a.

To make a speciall choice of twaine, whereof one was to be elected into the place of *Indar* ^b.

^b Acts 1. 23. By election to ordaine elders in euery Church, and by prayer and fasting to commend them to the Lord ^c, and by laying on of hands to consecrate them ^d.

^d 1. Tim. 4. 14 To describe who were to bee chosen, and called. For they are to bee Men, not Boyes nor women ^e, Men of good behauiour, not incontinent, nor giuen to wine, nor strikers, nor couetous ^f, not proud ^g, not froward nor irefull ^h, nor giuers of offence ⁱ, finally men of speciall gifts, apt to teach ^k, able to exhort ^l, wise, to diuide the word of God aright ^m, bold, to re-prooue ⁿ, willing to take paines ^o, watchfull, to ouersee ^p, patient to suffer ^q, and constant, to endure all manner of afflictions ^r.

^r 1. Tim. 5. 30 And this doe the Churches Protestant by their Confessions approue ^s.

^s Titus 1. 9.

^t Math. 9. 38

^u 2. Tim. 4. 2.

^v Acts. 20. 28.

^w Acts 5. 41.

^x 2. Tim. 4. 7. 8.

^y 2. Cor. 11. 23

^z Conf. Helv.

^{aa} 1. ar. 25. & 2. c

^{ab} 18. Bohe. c. 9.

^{ac} Gal. artic. 13.

^{ad} Belg. ar. 1.

^{ae} Aug. ar. 14.

^{af} Wittemb. ar.

^{ag} 29. Sue. ar. 12

^{ah} Sigebert.

^{ai} Liberus test.

^{aj} Mosco. p.

^{ak} 30. b.

^{al} Coster. Enc.

^{am} contro. v. c. 15.

^{an} de cœl. sacer.

^{ao} 4 Test. Rhem.

^{ap} an. 1. Tim. 5.

^{aq} 2.

The errors and aduersaries vnto this truth.

In error they remaine, who are of opinion, that

The due election, and calling of Ministers according to the

word of God, is of no such necessitie to the making of Mini-

sters: an erroneous fancy of the Anabaptists, and Family of

Loue.

That women may be Deacons, Elders, and Bishops: the

former, the Acephalians; the latter, the Pepuzians did main-

taine.

A speciall care is not to be had both of the life and the lear-

ning of men; or that wicked men, of euill life; ignorant men,

without learning; Asses, of no gifts; loiterers which doe no

good; or fauourers of superstition, and idolatry, which doe

great hurt, are to be admitted into the ministry.

They are causes, which indeed are none, to debarre men

from the ecclesiasticall function, as if men haue beene twice

married (an error of the Russes ^b) be married ^c, haue had cer-

taine wines ^d, haue not receiued the Sacrament of Confirma-

tion

ried, have bene baptiz'd of the same; where they are not
Priests, say the Papists; or if either they have not been trained
up in the Family, or be non-Believers in the said Doctrine of the

24. Article.

**Of speaking in the Congregation in such a tongue
as the people understand now.**

*It is a thing plainly repugnant to the word of God, and
the custome of the primitive Church, to have publike pray-
er in the Church, or to minister the sacraments in a tongue
not understood of the people.*

The Proposition.

*Publike prayer, and the Sacraments, must be ministered in a
conspire understood of the common people.*

The prooffe from Gods word.

This assertion needeth small prooffe. For who so is perswa-
ded (as all true Christians of vnderstanding, are) that what
is done publikly in the Church by a strange language, not vn-
derstood of the people, profiteth not the Congregation; edi-
fieth not the weak^e; instructeth not the ignorant; inflameth
not the zeale^d; offendeth the hearers; abuseth the people; dis-
pleaseth God; bringeth religion into contempt; easily will
thinke, that where the prayers be said, or the Sacraments ad-
ministr'd in a tongue not vnderstood of the vulgar sort, nei-
ther is the word of God regarded, nor the custome of the pu-
rer, and primitive Church observed.

This article no Church doth doubt of, and very many by
their extant Confessions doe allow.

Adversaries vnto this truth.

But there is nothing either so true, or apparant, which hath

T

by

by all men at any time bin acknowledged. So contrary to this truth.

In old time the Offens made their praises unto God alwaies in a strange language, which they learned of *Ethiops* their founder, and the Marcosians, at the ministratiō of Baptisme vied certaine Hebrew words, not to edifie, but to terrifie and astonish the minds of the weake, and ignorant people¹.

In these daies, the Turkes performe all their superstitions in the Arabian language, thinking it not onely vnmeet, but also an vnlawfull thing for the common sort of persons, to vnderstand their Mahometane mysteries².

The Iacobite Priests doe vse a tongue at their Church ministrations, and meetings, which the vulgar people cannot comprehend³.

The diuine Lyturgie among the Russians is compounded partly of the Greeke, and partly of the Sclavonian language⁴.

The Papissts will haue all diuine Seruice, Prayers, and Sacraments, and that throughout the world, ministred onely in the Latine tongue; which but few men of the common people doe vnderstand: some of them holding, that it is not necessary that we vnderstand our prayers⁵, and that prayers, not vnderstood of the people, are acceptable to God⁶, and all of them maintaining that he is accursed, whosoever doth affirme, how the Masse ought to be celebrate onely in a vulgar tongue⁷.

25. Article.

Of the Sacrament.

Sacraments ordained of Christ be not onelie badges, or tokens of Christian mens profession: but rather they bee certaine sure witnesses and effectuell signes of grace, and Gods good will toward vs, by which he doth worke innisiblie in vs, and not onelie quicken but also strengthen and confirme our faith in him. There bee two Sacra-

ments

¹ Epiph. bar.
19.

² Dalg. 1. 1.
c. 18.

³ An. Gen.
frans m. 1.
Tur. 1. 2.

⁴ Magd. eccl.
hist. Cen. 12.
c. 5.

⁵ Alex. Guag.
derelq. Moic.
pag. 230.

⁶ Test. Rhem.
annor. p. 463.

⁷ Test. Rhem.
an. Mat. 1. 6.

⁸ Si quis dix-
erit, lingua
morum vul-
gari Missam
celebrari de-
bere anathe-
ma sit.

Conc. Trid.
sess. 21. c. 17.

ments ordained of Christ our Lord in the Gospel, that is to say, Baptisme and the Supper of the Lord. Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreame Vnction, are not to be counted for Sacraments of the Gospel, being such as have growen partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptisme and the Lords Supper, for that they have not any visible signe, or ceremony ordained of God.

"The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." And in such onely, as worthily receive the same, they have a wholesome effect, or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

The Propositions.

1. The Sacraments ordained of Christ, be badges, or tokens of our profession which be Christians.
 2. The Sacraments be certaine sure witnesses, and effectual signes of grace, and God his good will toward vs.
 3. By the Sacraments God doth quicken, strengthen, and confirme our faith in him.
 4. Christ hath ordained but two Sacraments in his holy Gospel.
 5. Confirmation.
 6. Penance.
 7. Orders,
 8. Matrimonie.
 9. Extreame vñction.
- } is no Sacrament.
10. The Sacraments are not to be abused, but rightly to be used of vs all.

in such a way which receive the Sacraments, receive not there-
withall the things signified by the Sacraments.

1. Proposition.

The Sacraments ordained of Christ, be badges or tokens of our
profession, which be Christians.

The proofe from Gods word.

The Sacraments are badges or tokens both of Christians,
and of Christianitie.

Of Christians. For by them are visibly discerned the faith-
full, from Pagans: and Christians from the Iewes, Turkes, and
all prophane Atheists.

Of Christianitie. For, as Circumcision in the old Law, was a
token how the corrupt, and carnall affections of the minde
should be subdued; and that the Lord requir'd not so much an
outward of the body, as an inward circumcision of the heart

^a Deut. 10. 16.

30. 6.

Ier. 4. 4.

Ag. 7. 51.

Rom 12. 28.

Phil. 3. 3.

Coloss. 2. 11.

^b Rom. 6. 3.

&c.

^c Gal. 3. 26.

^d 1. Cor. 5. 8.

^e 1. Cor. 10.

7.

Conf. Helv.

1. c. 29. & 2.

ar. 10. August.

ar. 13. Sax. 3^r.

12.

so Baptisme telleth vs, that being once dead vnto sinne, wee
are to liue vnto righteousness; that all we which haue bin bap-
tized vnto Iesus Christ, haue bin baptized vnto his death, &c.
and must walke in newnesse of life, &c. ^b for we haue put on
Christ ^c by Baptisme.

And as the Paschall Lambe was to the Iewes a token that
the flight of sinne should alwayes bee fresh in memory; and
that it should be celebrated, not with the old Leauen, neither
in the Leauen of malicioufnes, but with the vnleavened bread
of sinceritie and truth ^d: so the participation of one Loafe, and
of one Cuppe in the Lord his Supper, doth commend vnto our
consideration a sweete concord, a brotherly vnanimie; and a
constant continuance in the true worship of God, without fa-
uouring of Idolatry in any respect ^e.

This doe the godly in any their Churches, and throughout
the world both teach, and testifie ^f.

The same faith was held by the

Ungodly therefore and in a cursed state are they, which call a Mideburg. goall other things with the Sacraments to differ Christians from Pagans. So the blood was imprinted the night of the Crosse on their armes, foreheads, &c. to be a shew for Christians, which contemne the Sacraments as of none account: So doe the Anabaptists.

There be (saith Dr. Saravia) which hold how the Sacraments were to bee administred onely at the first planting of the Church by the Apostles, and Evangelists: but doe not appertaine vnto vs in these daies. It was also one of *Arminius* Heresies that the Sacraments are not necessary in the Church of God.

Which thinke the Sacraments are but onely ciuill and ceremoniall badges of an outward Church: such generall bee of Atheists, and hypocrites, particularly the *Meſſianians*, and *Family of Love* who thinke that for obedience sake to magistrates the sacraments are to be receiued, but are to none effect to the perfect ones in the Family.

2. Proposition.

The Sacraments be certaine sure winnissets, and effectuall signes of Grace, and God his good will towards vs.

The prooffe from the word of God.

Infinitely doth God declare his vnspcakable and incomprehensible good will to man-ward yet in these daies by none outward things more notably, and effectually, then by the Sacraments. For

Of Baptisme saith Christ: He that beleeueth, and is baptized, shall be saved: and *Paul*, Amongst your liues, and be baptized every one, &c. for the remission of finnes, and *Paul*, Put bands, loose your wiues, euen as Christ loosed the Church, and

⁴ Eph. 5. 26. gave himselfe for it, that he might sanctifie it, and cleaue it by
⁴ Luk. 22. 19. the washing of water through the word, &c.
⁵ 1. Co. 11. 24. And of the Lords supper saith our Saujour Christ, touching
⁶ Mat. 26. 28. the Bread, this is my body, which is given ^a, and broken for
⁷ Luk. 22. 20. you ^a, and of the Cup, this is my blood of the new Testament,
⁸ 1. Co. 10. 16. & that is shed for many for the remission of finnes.
⁹ 1. Co. 10. 16. & 11. 24. This truth doe the purer Churches of these dayes, euery
¹⁰ Robe. 4. 11. 42. where acknowledge.

¹¹ Gal. 3. 26
¹² Belg. 33
¹³ Aug. 27
¹⁴ 9. 11. Wittem.
¹⁵ 2. 10. 19.

The aduersaries unto this truth.

¹⁶ Dec. 2. 16. 18.
¹⁷ Council Trid.
¹⁸ sess. 7. can. 8.
¹⁹ Council Flo.
²⁰ Bonavent. 1.
²¹ 4. dist. 1. 4. 5.
²² Gab. Rich. 1. 4.
²³ dist. 1. 4. 3.

Contrary herunto the Papiests erroneously doe hold, that
 The Sacraments of the new Law doe conferre grace *ex o-*
perato;

The Sacraments of the old, and new Testament in this doe
 differ, for that the sacraments of the old Testament did onely
 shadow forth saluation, but the sacraments of the newe did
 conferre, and worke saluation^b, and doe iustifie (not onely sig-
 nific God his good will toward vs) by reason of the worke
 done, which is the outward sacraments^c.

3. Proposition.

*By the Sacraments God doth quicken, strengthen, and confirme
 our faith in him.*

The prooffe from Gods word.

^a Acts 2. 38.
^b Eph. 5. 26.
^c 26.

Be baptized euery one of you in the Name of Iesus Christ
 for the remission of your finnes, and ye shall receiue the gift
 of the holy Ghost, saith S. Peter^a.

Christ he gaue himselfe for the Church, that he might san-
 ctifie it, and cleaue it by the washing of water through the
 word^b.

¹ 1. Co. 10. 16

The cup of blessing which we bleffe, is it not the communi-
 on of the blood of Christ? The bread which we breake is it
 not the communion of the body of Christ? saith Saint Paul^c.

The

The same is affirmed by the reformed Churches. And yet this Faith is not necessarily tyed unto the visible signs, and sacraments. For

Without the sacraments many have lived, and dyed, who pleased God, and are no doubt saved, either in respect of their owne faith (as we are to thinke of all the godly, both men who were borne, and dyed afore the institution of Circumcision, in the wilderness, and in the time of grace, &c. yet by some extremity, could not receive the seale of the covenant) and women, who afore, and vnder the lawe, for many yeares, were partakers. for no sacrament, and neuer of one sacrament (or that they be heires of the promise.

Some have faith for they receive any of the sacraments.

So had *Abraham*, the Jewes, vnto whom *Peter* preached, the Samaritanes, the Eunuch, *Cornelius* the Centurion, and haue the godly of discretion wherefoeuer not yet baptized.

Some neither afore, nor at the infant, nor yet afterward, though daily they receive the sacraments, will have faith; such are like unto Judas¹, Ananias and Sapphira², Simon Magus³, the old Israelites⁴, and the wicked Corinthians⁵.

In some the sacraments doe effect small worke in proceſſe of time, by the helpe of Gods word read or preached, which engendreth faith, ſuch is the eſtate principally of Infants elected vnto liſe, and ſaluation, an increaſing in yeares.

The advertiser's untold truth.

Therefore doe they erre, which teach or hold, that

They never goe to heaven which die without the seals of the covenant : so thinke the Papists of Infants which dye unbaptized :

They are damned (though they receive the sacraments,) that will not receive them after the received, and appointed manner of the Church of Rome.

There is no way to salvation but by faith, hereby excluding infinite soules from the kingdome of heauen, which depart from this world before they doe believe.

•Rom. 4.10.

¹ A63 2.41.

5 AUG 1952

^b A.G. 8, 37.

i A6: 10.7.

* Job 12: 36.

AGILE

AGL 120

1. Cor. 10:3.

1. COL 1.27

2 Rom-10-14:

^aIsabel Phil.

Chr. 112. side 3

Felicit. Chr. c. 2.

& Tigner, Inc.

Carver, Thos. L.

10.50.40.

Spec. Del. Cr.

spez. pers. gr.
anzahl der i.e

2-25-72

Concil. Trid.

left 7.6.12

Lead life.

Note

Tell them None believe thus (such as are baptized, say the Papists) as
an **Gift** of God, but the word of God preaches, say the Puritans, and not

Learn The Sacraments give grace *ex opere operato*, and bring faith
ex opere operato. But all such words are empty.

Tell them The Sacrament of Baptisme is cause of the salvation of In-
fants. **1 Cor. 12. 13.** All of us were baptized in one Spirit.

Learn **1 Cor. 12. 13.** All of us were baptized in one Spirit. **Proposition.**
1 Cor. 12. 13. All of us were baptized in one Spirit.

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1 Cor. 12. 13. All of us were baptized in one Spirit.

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1 Cor. 12. 13. All of us were baptized in one Spirit.

and the Lords Supper.

This is the iudgement also of the Churches Protestant.

Errors and adversaries unto this truth.

In a contrary opinion are diuers, and namely

The Iewes, and Turkes: for they deny all the Sacraments of the Church, as we doe hold them.

The Eutychites, who say that prayer onely, and not the Sacraments, are to be vsed.

The Schwénkfeldians, who contemne not onely the word preached, but the Sacraments also, as superfluous, depending wholly vpon reuelations.

The Bannistarians, who thinke there will be a time, and that in this world, when we shall need no Sacraments.

The Papists, who publish

That wee leaue out no lesse then fixe of the seuen Sacraments.

How there be seuen Sacraments of the new Testament.

That hee is accursed that shall say there be either more, or fewer then seuen Sacraments; or that any of them is not verily, and properly a Sacrament; or that they be not all seuen instituted of Christ himselfe.

That there are seuen Sacraments, whereof two are voluntary, and at the discretion of men to be taken, or not, as Matrimony, and holy Orders; and five are necessary, and must be taken; and of these five, three to wit, Baptisme, Confirmation, and Orders, are but once to be taken, because they imprint an indeleble character in the soule of the receivers: and foure be reiterable, and may often be received, as the Sacrament Eucharistickall, Matrimony, Penance, and extreame Vnction, because at their first ministratiō they leaue in the soule no indeleble character.

5. Proposition.

Confirmation is no Sacrament.

V

Touching

s Luk. 22. 19.

Ioh. 6. 51.

1. Cor. 11. 24.

a Conf. Helv.

1. ar. 10. & 2.

c. 19. Basil. ar.

5. sect. 2. Gal.

ar. 5. Belg.

ar. 33. Saxon.

ar. 12. Suev.

ar. 16.

a Theodoret.

b Vnfold of

vantruch.

c Howlet

res. 7.

d Carech, Ca.

nif. Vau.

e Test Rhem.

an. lam. c. 14.

Concil. Trid.

sess. 7. cap. 1.

f Stella Cle.

ricorum.

Touching Confirmation, the sentence and judgement of the true Church is that rightly viced, as it was in the primitive Church, it is no Sacrament, but a part of Christian discipline, profitable for the whole Church of God. For the ancient Confirmation was nothing else then an examination of such as in their infancie had received the Sacrament of Baptisme, and were then, using of good discretion, able to yeeld an account of their beleefe, and so testifie with their owne mowthes what their Sacerdies in their names had promised at their Baptisme: which confession being made, and a promise of perseverance in the Faith by them given, the Bishop by sound doctrine, grave advice, and godly exhortations, confirmed them in that good profession: and laying his hands vpon them, prayed for the increase of Gods gifts, and graces in their minds.

The Popish confirmation all Churches of God with vs vtterly doe dislike, as no Sacrament at all, instituted by Christ.

Conf. 28.

an. ar. 19.

Witemb. c.

11.

See the Prop.

immediately

precedent.

Errors and adulteries vnto this truth.

Contrariwise the Synagoge of Rome teacheth that Confirmation is a Sacrament, whereby the grace that was given in Baptisme is confirmed, and made strong by the seven gifts of the holy Ghost.

Of which their Confirmation they giue vs foure things principally to obserue, viz.

1. The substance, or matter, which is holy *Chrisme consisteth*. (as they say) and made of Oyle olive, and Bawme consecrated by a Bishop.

See Canis.

caech. chap.

4.

2. The forme, and manner of ministring the same, consisting of the words of the Bishop, which are, I signe thee with the signe of the Crosse, and confirme thee with the Chrisme of saluation, in the name of the Father, &c. and of the actions both of a Godfather, or Godmother, already confirmed, holding vp the childe to the Bishop: and of the Bishop, first crossing him which is to be confirmed on the forehead, with oyle, and next, striking the partie confirmed, on the care.

3. The

3. The minister, who must be a Bishop, and none inferior.

4. The effect, or effects rather. For by Confirmation they say that

Sinnes are pardoned, and requited.

The grace of Baptisme is made perfect.

Such become men in Christ, who were children.

Grace is given boldly to confesse the name of Christ, and all things belonging to a Christian man.

The holy Ghost is given to the full.

And perfect strength of the minde is attained.

But in so teaching, dangerous and very damnable doctrine do they deliver. For

It is an error that confirmation is a Sacrament, because it hath no institution from God, which is necessarie to all, & every Sacrament, inasmuch as a Sacrament cannot be obtained but by God onely, even as the Popish themselves do confess.

To say that popish Confirmation is grounded upon Gods word, is to speake soale vtriches. For in the Scripture there is mention, neither of the matter, that it must be Christ, and that made of oyle olive, and Bowline, and the same consecrated of a Bishop: nor of the forme that either a Bishop must lay the party to be baptized, with the signe of the Cross; or that a Godfather, &c. must be thereto; nor of the Minister, that of necessitie he must be a Bishop, that it to confirme: nor of the effects, that thereby sinnes are pardoned, the fullness, and Baptisme confirmed, and made perfect.

It is an error to say, there is any other dynamis given to the strengthening of the Church Militant, besides the holy Ghost.

It is an error to ascribe that any Bishop can give heavenly graces to any creature.

It is an error to ascribe salvation vnto Chrisme, and not onely vnto Christ.

Relapouch of Donatisme to measure the dignitie of the Sacraments by the worthinesse of the Ministers.

It is an error to say, that men cannot be perfect Christians

• Nemoquam
erit Christianus,
nisi in
Confirmati-
one Episco-
pali fuerit co-
firmatus. De
consecr. Dist.
5. cap. & le-
iani.

• Catech.
Triden. tit. de
Confir.

without Popish Confirmation from any Minister. It is an error that by Confirmation the holy Ghost is given to the full.

6th Proposition.

Penitent in Sacrament.

Touching penance the Papists doe publish four things to be noted, whereof none of them is truly grounded upon the word of God.

First the matter, which they doe say is partly the actions of the person penitent, which are sufficient contrition of the heart, perfect Confession of all his finnes, and that in particular, with all the circumstances, as of time, place, &c. and satisfaction by deeds, which maketh an amends for all his offences.

Secondly the Forme, which in the Priest is the words of Absolution, which he uttereth over the sinner in the person penitent, it is his kneeling downe at the Priests seate, his making the signe of the Crosse upon his breast, and his saying, Benedicere to his ghostly Father. The Priest (say they) beareth the person of God, and in the lawfull lodge over the penitent, and may both absolve from the guilt of sinne, and inflict a punishment according to the offence.

Thirdly, the minister, who ordinarily is the Curate of every parish, but extraordinarily, and in the time of great necessity, by license, is any Priest. And yet some finnes are so grievous, as none may absolve but either the Bishop, or his Penitentiarie, as the crime of Incest, breaking of vowes, Church-robbling, Heresie, adultery, and some againe none remit, or pardon but the Pope onely, or his Legate, as burning of Churches, violent striking a Priest, counterfeiting of the Popes Bulles, &c.

Fourthly, and last of all, the effect. Hereby they say the penitent sinner is purged, absolved, and made as cleane from all sinne, as when he was newly baptized, and besides enriched with

with spirituall gifts, and graces.

The consideration hereof hath moved, besides the Church of England, all other Churches reformed to shew their detestation of this new Sacrament, as having no warrant from Gods word.

The blasphemies are outrageous, and the errors many, and monstrous comprised in this doctrine of Popish penance. For neither can the matter of this their Sacrament, nor the forme, nor the minister, nor the effect bee drawne from the word of God.

They say penance is a sacrament, and yet can they shew no element it hath to make it a sacrament.

Their Contrition is against the truth: For no man is, or can be sufficiently contrite of his finnes.

To confesse all finnes, and that one after another with all circumstances vnto a Priest, as it is impossible: so it is never enioyned by God, nor hath euer beene practised by any of Gods Saints.

That any man in any measure can satisfie for his finnes, it is blasphemy to say; and against the merits of Christ. And yet doe the Papists teach it, as also that one man may satisfie for another.

An vntruth is it; that any Priest, Bishop, or Pope, hath power at his will to forgive finnes; or can enioyne any punishment that can make a man amends vnto God for the last offence.

If penance purge men, and make them cleane from all sin; then is there a time and that very often in this life, wher men in this life be perfect; which tendeth greatly to the error of the Catharans, Donatists, and Pelagians.

The doctrine of the Papists; that such persons as willingly depart out of this world without their Shrift, are damned, is damnable doctrine, and to be eschewed: and yet is it dispersed euery where in their bookes.

Conf. Helv.
1. cap. 14.
19. Bohem. c.
4. August. ar.
3. 17. 12.
Saxon. ar. 16.
17. Wittemb.
ar. 13. 15. Sue
20.

Test. Rhem.
in Colof. 1. 24

*Vaux catech
c. 4. Catech.
Triden. de.
penit. Test.
Rhem. annot
Math 12. 31.
Hils quatuor.
1. 226. p. 69.
Pel de. Sero
meh. confess.
par. 4. p. 116. a.

7. Proposition.

Order is no Sacrament.

The Church of England, and of other places reformed doe acknowledge an order of making ministers in the Church of God, where all things are to be done by order. But that Order is a sacrament, none but disordered Papists will say: and yet they observe none order in speaking of the same. For among

Cath. Catech. them

Some doe make seaven orders: whereof some they call inferior, and some superior: the inferior be the orders first of Porters, whose office is to keepe the doore: to expell the wicked and to let in the faithfull: next, Exorcists, or Coniurers, which have power to expell the devils: thirdly, Lectors, or Readers, who are to reade Lessons, and books in the Church: & Fourthly, Acolytes, or Candlebearers, whose office is to beare Cruets to the altar, with wine and water; and to carrie about Candles and Tapers.

The superior is the order of Subdeacons, Deacons, and of Priests. The subdeacons are to read the Epistle at service time, to prepare necessities for ministration; & to assist the Priest in ministration. The Deacons duty is to reade the Gospell, and also to assist the Priest in ministration. The Priest his part, and offices is, to minister sacraments, that is to say Baptisme, Penance, the eucharist, and to sacrifice for the quick and the dead, Annoying of the sick, and Matrimony.

Others, summing the seven sacraments, doe quite overpasse in silence, the Sacrament of Order, and in place thereof mention the sacrament of Priesthood, as Vaux; of Bishopdome, as Heght; Cardinal, of Archbishopdome, as W. Paris.

^a 1ib. 4. dist.
^a 4. cap. 1.
^a Test. Rheni.
anno. marg. p.
572.
^a Ibid. anno.
Luce, 12. 19.

These seven Orders, say some Papists, as Lombard^a, are seven sacraments: which added to the other six, make 13. sacraments: and are from Christ, and his Apostles time^a, yea were instituted even by Christ himselfe^f.

Which their assertions are besides the word of God. For in the holy Scripture,

Where can it be seene that either orders, as some can make
one

one, or seuen Sacraments, or Priesthood, as others thinke, is a Sacrament? what element hath it? what forme? what promise? what institution from Christ?

Where can any of those hidious titles of *Porter*, *Exorcist*, &c. be found ascribed to any minister of the new Testament? or the manner of their creation, or offices established?

Some Papists themselves doe write, that all inferior orders are not grounded vpon Scripture, but some of them come by tradition^a. And *Peter Lombard* saith plainly, that five of the seauen orders, neither can be read in the word of God; nor yet were heard of in the primitive Church^b.

^a *Malcolm*
clyp. mil.
eccler. lib. 9.
cap. 9.
^b *Lomb. lib. 4*
diff. 144.

Where is it appointed to the ministers of the newe Testament onely to minister sacraments? or to minister more then two, viz. Baptisme and the Lords supper?

By what one place of scripture haue Priests authority to offer sacrifice, and that for the quicke, and the dead also?

Where without extreame blasphemy can they shew that our S. Christ was a *Porter*, an *Exorcist*, an *Acolyte*, &c. and not alwaies in his Church, a *King*, a *Prophet*, and a *Priest*?

8. Proposition.

Matrimony is a no Sacrament.

Matrimony is a state of life, holy, and honourable among al men^a. Howbeit to say that the same is a sacrament, instituted and that by Christ, as the Papists doe^b, we cannot bee endued, and that for diuerse reasons.

^a *Heb. 12. 4.*
^b *Concil. Trid*
Sei. 7. cap. 1.
Test. Rhem.
annor. ephes.
9. 32. Canth.
Vaur. Canth.

For marriage or the wedded state, was neuer commanded by God to be taken for a sacrament.

Againe, it hath neither outward element; nor prescribed forme; nor promise of saluation, as a sacrament should, and Baptisme, and the Lords supper haue.

Besides, matrimony may be entred into, or not, at our discretion. But it is not at our choice to be partakers, or not to participate of the sacraments, if we may come by them.

More-

^a Gen. 24. Moreover Matrimony was ordained euen by God himselfe in the time of mans innocency^a, but the sacraments of the new Testament were instituted by Christ.

^b Conf. Helv. 1. ar. 20. 37 & 2. c. 19. 19. Finally, it was no sacrament to the Fathers afore and in the time of the law, and therefore is no sacrament to vs.

^c Basil. ar. 5. Bo- hem. c. 9. Hereunto subscribe the Churches of God else where, all of vs opposing our selues against the manifold aduersaries of this truth: whereof

^d Gal. ar. 24. 35. Some haue too highly conceiued of the wedded state; such are the Papiſts, when they will haue it to be a sacrament, as hath bin said; and such were the Vigilantian Bishops, who would take no men into the Clergy, except they would be married first.

^e D. Heron. Others againe too basely, and badly thinke of Matrimony, defending (some of them,) how it is not meete that any man or woman should marry at all: such were the Gnostickes, the Marcionites, the Tatians, the Montanists, the Manichies, the Hieracites, and the Apostolikes.

^f That any man, or woman should twice marry, the husband or wife being dead, of this minde were the Catharans, Origen, and Tertullian.

^g That some kinde of persons should euer marry, as namely those which haue taken holy orders, or be of spirituall kindred, these errors the Papiſts doe hold:

^h Lastly, that any persons, should be married but by popish priests; thinking all those men and women not lawfully married, which are coupled together by protestant ministers: and therefore haue new married such persons. So did the Papiſts both in the low countries, and in France.

ⁱ See more at- terward, art. 7.

^j 32 r Pet. Lombard, lib. 4. dist. 42. **Extream unction is no Sacrament.**

By spirituall kindred which is betweene the party that is baptized, or confirmed, and his Godfathers and Godmothers, and also betweene the Godfather, or Godmother, and the parents of the child baptized, or confirmed (matrimony many not be either contracted, or continued.) Canis, catech. c. 4. f. Supplic of the Pr of Orange vnto K Philip. Calvin. epist. fol. 266. and Chron. of France.

The

The Papiſts doe take Anointing of the ſicke (which they call extreame Vnction) for a Sacrament, whereof (as they write.)

The matter is oyle hallowed by a Biſhop; wherewith the ſicke perſon is annoynted vpon the eyes, Eares, Mouth, Noſe, Hands, and Feet.

The Forme is the words, which the Prieſt ſpeaketh, when he doth annoint the ſicke perſon in the foreſaid places, ſaying: By this Oyle God forgive thee thy finnes, which thou haſt committed by thine Eyes, Noſe, Eares, and Mouth, by thine Hands, and by thy Feet: all the Angels, Archangels, Patriarches, Prophets, Apoſtles, Euangelists, Martyrs, Confefſours, Virgins, Widdowes, Infants, heale thee.

The Miniſter thereof vſually is a Prieſt; but may be any other Chriſtian.

The effect of annoynting is to purge, and put away veniſall finnes, committed by miſpending of our ſenſes; as alſo finnes forgotten.

In this Antichriſtian doctrine many errors bee contained. For

In reſpect of the matter, the Papiſts make of greaſie matter, a ſpirituall oyntment; whereas there is none oyntment ſpirituall but the holy Ghoſt.

In reſpect of the forme, the onely propitiator, and mediator betweene God and man, Chriſt Ieſus is blaſphemed; and the merit, and power of his death, aſcribed vnto greaſie oyle. Beſides, Chriſt is not acknowledged for the onely Sauour of mankind, and Phyſitian of our ſoules; but other Phyſicians be called vpon beſides him.

In reſpect of the miniſter, they hold how any man hath power to forgive finnes which belongeth vnto God alone: alſo, that other men, yea women (and not the miniſters of the word onely) may be Miniſters of the Sacraments.

In reſpect of the effect, they teach vs (which is vtterly untrue) that neither all finnes be mortall; nor that Chriſt hath cleaſed ſuch as be his from all their finnes, by his precious blood.

The Sacraments are not to be abused, but rightly to be used of us all.

The Sacraments are not to be abused, but rightly to be used of us all.

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^a Math. 28. 19

^b Mat. 16. 16.

^c Math. 26.

26. 27.

^d 1. Cor. 10.

16.

^e Conf. Helv.

1. ar. 22 & 2.

c. 10, 21. Bo-

hem c. 11. 13.

Gal. ar. 35. 38.

Belg. ar. 34. 35

Aug. ar. 2. 9.

Sax. ar. 13. 15.

Wittemb. c. 10

19. Suev. c. 13

18.

^a See in this

art. prop. 1.

^b Calum. epi.

p. 118.

^c Sleidan.

commen. li. 6.

^d Tert. contra

Marcion. lib.

1 & 4.

^e Cyp. Vale-

ra of the Pope

&c. p. 15.

^f D. Humfre.

in vita Iuelli.

p. 81.

In the word of God the right vse of the Sacraments, and the ends of their institution are evidently set downe. For
Concerning Baptisme, Christ he saith, Teach all nations, baptizing them, &c.^a Hee that shall belecue, and bee baptized, shall be saued.^b

Touching the Lords Supper, saith our Saviour, of the Bread, take eate, &c. and of the Cup, Drinke ye, all of it, and S. Paul, The cup of blessing, which we blesse, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ?^c

This truth doe the Churches reformed by their Confessions subscribe vnto.^d

The errors and aduersaries vnto this truth.

Then greatly doe they sinne who either doe not vse the Sacraments at all, as doe the Scouerseldians^e, or minister them but vnto whom they list: so is Baptisme of the Seruētizans^f and Anabaptists^g, ministred only vnto elder persons, and denied vnto Infantes; and so is the same Sacrament^h of the Marcionites, ministred vnto single persons, but denied vnto married folkesⁱ: or doe abuse them.

So abused is baptisme by them who baptize things without reason, yea sometimes without life, or sense: so haue the Papists baptized both Bels, and Babels, as the great Bell of S. Iohn de Lateran at Rome, by Pope Iohn the 14. when named it Iohn after his owne name^j, and the great Bell of Christ Church in Oxford, which D. Tresham the Vicechancellor, named Mary^k, Babels, as the Duke of Aluas chiefe Standard which hee vied in

in the Lowe Countries, was baptized by *Pius Quintus*. Ann. 1566, and called *Margaret* by the said Pope, and so the Catholics baptiz'd the dead bodies of men.

Againe Baptisme was abused by the Marcionites, when they baptized the liuing for the dead; also by the Nouarians*, and Papists, when they rebaptized infants afore baptized as they termed them by Heretikes.

And so abused was the Lords Supper by certaine Heretikes, condemned in a Councell at Carthage, whose manner was to thrust the Sacrament into the mouthes of dead men, and is by the Papists, whose guile is to vse it magically, as a salve against bodily sicknesse, and aduersitie: also to carry the same about pompously, and superstitiously in the open streetes, to be adored of the beholders.

s D. Morison, de deprau. Rel. Orig. pag. 24.

h Philastrius, Tert. contra Mar. lib. 4.

* D. Cyr. ad Iulian.

h Sue. ar. 23.

prop. 4.

h Conc. Carthage. can. 6.

h Art. of the

peace between Spaine and Eng. ar. 1.

1604. ar. 1.

concer. smoder. See more in the Art of

Bap. the L.

Supper, also ar. 28. prop. 5.

Proposition.

All which receiue the Sacraments, receiue not therewithall the things signified by the Sacraments.

The prooffe from Gods word.

We reade in the holy Scripture; that

Some persons do receiue the sacraments, and the things signified by the sacraments, which are the remission of finnes, and other spirituall graces from God: and so receiued was the sacrament of Baptisme, of *Corneilius*, and the Lords Supper, of the good disciples, and the godly Corinthians*.

Some againe receiue the sacraments, but not the things by them signified; so receiued was Baptisme of *Simon Magus*, and the Lords Supper of *Iudas*, and so receiue the Atheists, Libertines, and impenitent persons.

And some receiue not the sacraments at all, and yet are partakers of the things by the sacraments signified: such a communicant was the Thiefe vpon the Crosse.

a A. 10. 47.

b Mar. 28.

26. &c.

c Ioh. 13. 22.

d A. 8. 13.

e Ioh. 13. 26.

f 1. Cor. 11.

27. &c.

g Luk. 23.

This maleth vs to conueue well both of these men and women, which would, and yet cannot communicate in the publike, and Christian assemblies; and of the children of Christian parents, which depart this world vn baptized.

Furthermore, it is apparant, how Salvation is promised to such as are baptized, yet not simply in respect of their baptisme, but if they doe beleue.

Againe, *S. Paul* saith, whosoever shall eate the bread, or drinke the cup of the Lord

Vnworthily, shall bee guilty of the body, and blood of Christ.

And this the pſſer Churches euery where doe acknowledge.

The aduersaries vnto this truth.

The Papists therefore be in a wrong opian, which deliner that

The Sacraments are not onely Seales, but also causes of grace, and

The Sacraments doe giue grace even because they be deliuered and receiued, *ex opere operato*.

26. Article.

Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the euill bee euer mingled with the good, and sometime the euill haue abiese authoritie in the ministracion of the word, and Sacraments: yet forasmuch as they do not the same in their owne name but in Christs, and doe minister by his commission, and authoritie, we may vse their ministerie, both in hearing the word

of God, and in the receiving the sacraments. Neither is the effect of Christs ordinance taken away by their wickednes, nor the grace of Gods gifts diminished from such as by faith and rightly, doe receive the Sacraments ministred unto them, which are effectuall, because of Christs institution: and promise, although they be ministred by euill men.

Neuerthelesse it appertaineth to the discipline of the Church, that enquiry be made of euill ministers: and that they be accused by those that haue knowledge of their offences, and finally, being found guilty, by iust iudgement be deposed.

The Propositions.

1. The effect of the word, and Sacraments, is not hindered by the badnes of ministers.

2. Euill Ministers are to be searched out, conuicted, and deposed, but orderly, and by the discipline of the Church.

1. Proposition.

The effect of the word, and Sacraments, is not hindered by the badnesse of Ministers.

The prooffe from Gods word.

OF the ministers ecclesiasticall the Church is to conceiue neither to sinisterly, as though their vnworthines could make the word, and Sacraments the lesse effectuall to such as worthily doe heare, and receive them: nor on the other side too highly; as if the dignity of their calling were cause good enough, that what they doe, or say *ex opere operato*, take happy effects.

These things from the Scriptures are manifest, which teach vs, that wicked ministers, euen the Scribes and Pharisees sit-

^a Math. 1. 23. 1.

^b Phil. 1. 15.

^c 1. Cor. 4. 1.

^d 1. Cor. 3. 9.

^e Conf. Helv.

1. ar. 15. 20.

2. 2. Helv. 2. 1.

18. 21.

Bohem. c. 11. 12.

Gal. ar. 3. 3. f.

August ar. 8.

Sax. ar. 11. 13.

Winem. ar. 31.

Suev. ar. 13.

^f 1. Cor. 3. 7.

ting in *Moses* chaire ^a, and preaching Christ, though through enuy, strife, and contention ^b, are to be heard, and many administer the sacraments; as did the ordinary Priests among the Jewes, whereof very many, both afore, and after that our Saviour came into the world, were most wicked men: and the best are but the ministers of God ^c, and Gods labourers ^d.

Also the pure Churches beare witnesse hereunto ^e.

Neither is hee (who soeuer) that playeth any thing, neither hee that watereth, but God that giueth the encrease, saith S. Paul ^f. And a signe of a good spirit is it, to regard not so muchy who speaketh, or ministrerth, as what is vterred, and offered from God.

Errors and aduersaries vnto this truth.

The due consideration of the promises will both settle vs the more firmly in the truth; and make vs the more carefully to abhorre all aduersaries therof, as in old time were the Donatists, and the Petilians, who caught that the Sacraments are holy, when they be administred by holy men, but not els ^a: also the Apostolikes, or Henricians, who had a fancy that he was no Bishop, which was a wicked man ^b.

Among the Fathers, also *Cyprian*, and *Origen* were not found in this point. For *Cyprian*, published, that no minister could rightly baptize, who was not himselfe endued with the holy Ghost ^c; he further deliuered, that who soeuer do communicate with a wicked minister, doe sinne ^d.

Origen held that in vaine did any minister eyther binde, or lose, who was himselfe bound with the chaines of sinne, and wickednes ^e.

Such aduersaries in our time be, the Anabaptists, the Family of Loue, the disciplinarians (usually tearmed Puritans), the Sabbatarians; The Brownists; and Papists. For

The Anabaptists, will not haue the people to vse the ministry of euill ministers; and thinke the seruice of wicked Ministers vnprofitable, and not effectuell: affirming that noman, who is himselfe faulty, can preach the truth to others.

The

^f Wilk. against the Fa. ar. 14. p. 66.

The Family of Loue doe say, that no man can minister the vpright service, or ceremonies of Christ, but the regenerate^s, also that wicked men cannot teach the truth^b.

The disciplinarian Puritanes doe bring all ministers which cannot preach, and their seruices into detestation. For their doctrine is, that

Where there is no Preacher, there ought to be no minister of the Sacraments.ⁱ

None must minister the Sacraments which doe not preach^k.

The Sacrament is not a Sacrament if it be not ioyned to the word of God preached^l.

It is sacriledge to separate the ministrations of the word preached from the sacraments^m.

Of these mens opinions be the Sabbatarians among vs. For their doctrine is to the common people, that vnlesse they leaue their vnpreaching ministers every Sabbath day, and goe to some place where the word is preached they doe prophane the Sabbath, and subiect themselves vnto the curse of Godⁿ.

So the Brownists; No man is to communicate (say they) where there is a blinde, or dumme ministry^o.

The Papists doe crosse this truth, but after another sort. For

Pope *Hillsbrand* decreed and commanded; that no man should create Masse from the mouth of a priest which hath a wife^p.

The Rhemists doe publish how

The sermons of heretikes (and so rearme they all Protestant ministers) must not be heard, though they preach the truth. Their prayers and sacraments are not acceptable to God, but are the howling of wolves.

2. Proposition.

Unill ministers are to be searched out, conuicted, and desposed by order, and by the discipline of the Church.

The

^s H. N. euang.

^c 23. 9. 2.

^h Fam. 1. epist

to M. Rogers.

ⁱ Lear, disc.

^p 62.

^h T.C. 1. cap. p.

^{104.}

¹ Ber. de Loque

reas, of the

Church. c. 10.

^m Lear, disc.

^p 60.

ⁿ D. B. doc. of

the Sab. 2.

booke. p. 173.

^o R. H. on

Psal. 122.

^p B. Jewel, on

Ap. 1. cor. 14.

¹ Rhem.

annon. 1. 2.

² Ibid. an. 1. 3.

³ Mar. 3. 13.

The wicked, and euill ministers must not alwayes bee endured in the Church of God. For they are, the euill and vnprofitable seruants^a, the eyes, which doe offend^b, the vnlawfull salt^c, which are carefull to be seene vnto; and if admonitions will not serue, deposed: yet orderly, and by the discipline of the Church. For that God which appointed a gouernment for the ciuill state, hath also giuen authority vnto his Church to punish offenders, according to the quality of their transgressions. And so may we reade in the word of God.

Let the Church say our Saviour^d.

Let such a one by the power of our Lord Iesus Christ, be deliuered vnto Sathan, for the destruction of the flesh, that the spirit may be saued in the day of the Lord Iesus, saith Saint Paul^e.

So the neighbour Churches^f.

Adversaries vnto this truth.

Then deceived, and out of the way, are the Brownists, and Barrowists, which are of minde, that

Private persons in themselves haue authority, to depose vnmeet ministers; and to punish malefactors^g.

Every particular member of a Church in himselfe hath power to examine the manner of administering the Sacraments, &c. to call men vnto repentance, &c. to reprove the faults of the Church; and to forsake that Church, which will not reforme her faults vpon any private admonition^h.

For want of the due execution of discipline against persons offending, and malefactors, both women may leaue their husbands (as some haue done,) and husbands their wives, and goe where it is in forceⁱ. See more in Art. 33. Prop. 1.

^a Math. 23. 16

^b Math. 18. 9.

^c Math. 5. 13.

^d Math. 18. 17.

^e 1 Cor. 5. 4, 5.

^f Helv. 2. c. 10.

Bohe c. 9. Sax.

ar. 11. Suer.

ar. 35.

301. 3. 1. 1.

^a R. H. in

Psal. 112. p. 17

q. Bar. disco.

p. 96.

^c Giff. repl. vn-

to Bar. and.

Gr. in the end

^d Browne

tract. of the

life, and mean

Bred. defect.

p. 112.

27. Article.

Of Baptisme.

Baptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not Christened, but it is also a signe of regeneration, or new-birth, whereby as by an instrument, they that receive Baptisme rightly, are grafted into the Church, the promises of the forgiveness of sinne, and of our adoption to the Sonnes of God, by the holy Ghost, are visibly signified, and sealed: Faith is confirmed, and grace increased by vertue of prayer unto God.

The Baptisme of young children is in any wise to be retained in the Church as most agreeable with the institution of Christ.

The Propositions.

1. Baptisme is a signe of Profession, and marke of difference whereby Christians are discerned from other men, that be no Christians.

2. Baptisme is a signe or scale of the regeneration, or new birth of Christians.

3. Infants, and young children, by the word of God, are to be baptized.

1. Proposition.

Baptisme is a signe of Profession, and marke of difference, whereby Christians are discerned from other men, that be no Christians.

The proöfe from Gods word.

HOW the Sacraments are tokens : and therefore that Baptisme is a signe of the true Church, which bee Christians, it is apparant from Gods word in the fifth proposition of the nineteenth article afore going ; and the same doe the Churches of God acknowledge.

^a Conf. Helv.
I. ar. 30. & 3.
c. 19. 30. Basil.
ar. 5. sec. 2.

Gal. ar. 35.

Helg. 2. 24.

August. ar. 13.

Saxon. ar. 12.

^a D. Heron. in

epist. ad Aug.

de haeres.

^b D. Aug.

^c 1. Cor. 15.

^d Terrul.

contra Mar.

lib. 4.

^e Terrul. Ibid.

^f Origen. in

Luk. hom. 14.

^g Holinsh. chr.

fnl. 1199.

^h Bulling. con-

tra Anabap.

lib. 2. cap. 3.

ⁱ H. N. 1. exhor.

cap. 7.

^k T. Aquinas.

2. 2. de ingres.

relig. q. 119.

Errors and adheraries vnto this truth.

This declareth vs to be sound Christians, and Not Nazarens, who were with the Iewes circumcised, and baptized with Christians, and so (as *Hierome* writeth of them) were neither Iewes, nor Christians.

Not Manicheans, which baptize not any b.

Not false christians, or Marcionites ^d, which did baptize the liuing for the dead. Which Marcionites also denied Baptisme vnto all married persons, and baptized none but persons single, virgins, widdowes, and women dinorced from their husbands.

Not Originists, who maintaine a Baptisme by fire ; as also that after the resurrection of our bodies, we shall haue neede of Baptisme ^f.

Not of *Matthew Hamants* opinion, (that Norfolke Heretike) which stood in it to the death, that baptisme is not necessary in the Church.

Not Anabaptists, which number Baptisme among things indifferent, and so to be vsed, or refused, at our discretion.

Not Familists, which say there is no true Baptisme, but one-ly among themselves.

Not Papiists, who both baptize Bels, and Bables, as afore hath bin shoven, art. 25. prop. 10. and also make the vowe, and profession of the Monachall, or life of a Monck, as good a token of Christians, as Baptisme.

2. Prop.

2. Proposition.

Baptisme is a signe or seale of the regeneration, or new birth of Christians.

The prooffe from Gods word.

Baptisme, of S. Paul is called the washing of the new Birth, of other the Sacrament of the new Birth, to signifie how they which rightly (as all doe not) receiue the same, are ingrafted into the body of Christ, as by a seale be assured from God, that their finnes be pardoned, and forgiven, and themselves adopted for the children of God, confirmed in the faith, and doe increase in grace, by vertue of prayer vnto God.

And this is the constant doctrine of all Churches protestant, and reformed.

The Errors and aduersaries vnto this truth.

But no part of the true Church thinketh as did many old heretickes, viz. that

The baptized of the orthodoxall ministers, are to be rebaptized, as said the Nouatians.

Originall sin is not pardoned in Infants, as said the Pelagians, because they haue no such sinne in them at all.

Onely finnes past, and not finnes future, or not yet committed, are by Baptisme cleansed, as the Messalians held.

Being once Baptized we can no more be tempted, as thought the Iouinians; which was the error also of the Pelagians.

The Baptisme of water is now ceased: and the Baptisme of voluntary blood by whipping is come in place thereof, without which none can be saved, as the Flagellarians published.

We also condemne the opinion

Of the Russes, that there is such a necessitie of Baptisme, as

Y 2.

that

Tit. 3. 5.
See afore.
ar. 21. pr. 11.
1. Cor. 12.
13.
4. Ag. 2. 38.
Tit. 3. 5.
Mar. 16. 16.
5 Ag. 2. 14. 49.
Conf. Belg.
ar. 21. & 2. 6.
10. Bohem. 21.
11. Gal. 2. 35.
Belg. ar. 24.
August. ar. 9.
Saxon. ar. 13.
Wittemb. cap.
10. Sue. 2. 19.

Cyp. ad. Iob.
D. August.
de pec. mer. lib.
c. 10.
Theod. dimi.
der. cap. de.
Bap. 4. Mag. ec.
hist. Cen. 4. c.
5 fol 381.
Ger'on. tra.
contra. Flagel.
11. 11. 11. 11.

that all that die without the same are damned ¹.

Ruffie Com-
mownweale,
cap. 13. pag.
98. b.
Bannister-
ers printed
by T. Man.
H. N. euang.
c. 19. lect 5. b.

also of the Bannisterians, which say that the water at Baptisme is not holy in respect that it is applyed to an holy vse; and that the ordinarie, and common washings among the Turkes, and Iewes, is the same to them that Baptisme is to vs.

Likewise of the Familie of Loue, which conceiue basely of this Sacrament, calling it in derision, Elementis water; and of no better validitie, or vertue then common water ².

Also the Anabaptists, who ascribe no more vnto Baptisme, then vnto any other thing, ciuilly discerning one man from another; and say that the Sacraments of the new Testament are no instruments to raise, or confirme faith ³.

And lastly of the Papists, who maintaine that Baptisme serueth to the putting away of originall sinne onely ⁴.

Baptisme bringeth grace, euen *ex opere operato* ⁵.

3. Proposition.

Infants, and young children, by the word of God, are to be baptized.

The prooffe from Gods word.

Although by expresse tearmes wee bee not commanded to baptize young children: yet we beleene they are to be baptized, and that for these, among other reasons.

1. The grace of God is vniuersall, and pertaileth vnto all: Therefore the signe, or Seale of grace is vniuersall, and belongeth vnto all, so well young as old.

2. Baptisme is vnto vs, as Circumcision vs vnto the Iewes: But the Infants of the Iewes were circumcised. Therefore the children of Christians are to be baptized.

3. Children belong vnto the kingdome of heauen ⁶, and are in the covenant: therefore the signe of the covenant is not to be denyed them.

4. Christ gaue in commandement that all should be baptized.

Alchemia
concilio pug
nan. Lo. 131.
D. Thode
sic. Alar.
F. Est. Rhem.
Gal. 3. 27.

and therefore young children are not to be exempted

Christ hath shed his blood as well for the washing away the sinnes of children, as of the elder sort. Therefore it is very necessary that they should be partakers of the Sacrament thereof.

All Christian Churches allow of the Baptisme of Infants.

Adversaries unto this truth.

The premises declare, that

They slander vs which say, that all Protestants, deny the Baptisme of children to be necessary, and this is Runnagate Hills report.

They erre which oppugne this truth, as doe many persons, but not after one, and the same sort. For

Some utterly deny that Infants, or young children are to be baptized, so did the Pelagians, the Heracleons; and the Henricians; and so doe the Anabaptists, whereof said some, how baptisme is the invention of Pope Nicholas, and therefore laugh, others that baptisme is of the diuell. So thought Melchior Hoffman, so also doe the Swermerians (a sect among the said Anabaptists), the Serpētians; and the Family of Love which doth hold that none should be baptized until he be thirty yeres old.

Others refuse to baptize not all, but some Infants. So denied is Baptisme by the Barrowists unto the seede of whores, and witches; by the Brownists, vnto the children of open sinners; by the Disciplinaryans vnto their children which sūct not themselves (as Dud. Fenner saith) vnto the discipline of the Church, or obey not the Presbyteriall decrees.

Others allow the Baptisme of Infants, yet thinke those Infants not lawfully baptized, which are baptized eyther by the now ministers of the Church of England, as the Brownists doe thinke, or by Protestant ministers, as the Papists are of

whilcūat. D. Fenner. 5. Theo. l. 5. cap. vlt. R. A. consue. of Brow. p. 113.

Mar. 2. 15.
Conf. Hely.
1 ar. 27. and
2. cap. 10. fol.
cap. 13. ar. 15.
Eleg. ar. 34.
Aug. ar. 13.
Saxon. ar. 13.
Winem. c. 10.
Sve. c. 17.

Hils quart.
rea. 14.
D. Aug. de
Ver. Apo. se.
de Bap. par.
Mag. ecclef.
hist. cent. 12.
C. 1.
Bullin. con.
lib. 1. Anabap.
lib. 1.
1b. l. 2. c. 13
Althemar.
10. pug. co. 11
Epi. mmist.
Bern. in Cal.
epist. fol. 128.
Display H.
7. 2.
Bar. disc. p. 9
k Giffords.
reply.

Sacramentorum autem primum pium natura sua ad ministrari debet vel infantibus, vel adultis Infantibus autem his qui sunt liberi eorum qui sunt inera. Intra autem qui ecclesie inuigila se

minde, witness their rebaptizing of Infants in France, and in
See above **Netherland**, or by rebaptizing ministers, as the disciplinari-
ar. 25, pr. 9. **an Puritans doe hold**.
See ar. 25. **And officiators of opinion that none are to be Baptized**
pr. 1. Decla- **which belecue not first.**
rent vbinam **Hence the Anabaptists, Infants belecue not, therefore be not**
legerint, tam **to be baptized. Hence the Lutherans: Infants doe belecue?**
copulandam **Therefore to be baptized.**
coelestis ver-
bi prædicationem cum administratione Sacramenti, ut nihil concilio habeant, renascentium
lauacro infans aspergi non possit. **Querim. ec. p. 80, p. Helms, de 600 ar. Pontif. lo. 16,**

28, Article.

Of the Supper of the Lord.

The Supper of the Lord, is not only, a signe of the loue
that Christians ought to haue among themselves one to
another, but rather, it is a Sacrament of our redemption
by Christs death. Inſomuch that to ſuch as worthily, and
with faith receiue the ſame; the bread which we breake, is
partaking of the body of Chriſt, and likewiſe the Cup of
bleſſing, is a partaking of the blood of Chriſt; transub-
ſtantiation (or the change of the ſubſtance of bread, and
wine) in the Supper of the Lord, cannot be proued by ho-
ly writ, but is repugnant to the plaine words of Scripture:
ouerthroweth the nature of a Sacrament, and hath giuen
occaſion to many ſuperſtitious. **The body of Chriſt is gi-**
uen, taken, and eaten in the Supper, onely after an heauenly,
and ſpiritmall manner: and the meane whereby the body
of Chriſt is receiued, and eaten in the Supper, is faith.
The Sacraments of the Lords Supper was not by Chriſts
ordnance, reſerued, carried about, liſted up, or worſhip-
ped.

The

1. The Supper of the Lord is a signe of the Love that Christians ought to have among themselves.

2. The Lords supper is a sacrament of our redemption by Christs death, and to them which receive the same worthily, by faith, a partaking of the body and blood of Christ.

3. The bread and wine in the Lords supper, be not changed into another substance.

4. The body of Christ is given, taken, and eaten after an heavenly, and spirituall, not after a carnall sort.

5. To refuse, carry about, lift up, or worship the Sacrament of the Lords Supper, is contrary to the ordinance of Christ.

The Propositions.

1. Proposition.

The Supper of the Lord is a signe of absolute that Christians ought to have among themselves.

The prooffe from Gods word.

THe Supper of the Lord is a token of the love that Christians ought to have among themselves. For which cause it is called the Lords table^a, the Lords supper^b, a communion^c of the body of Christ, and they that partake thereof, though they be many, yet are but one bread, and one body^d.

This is the doctrine of all Christian Churches.

The errors and adversaries unto this truth.

So

^a 1. Cor. 10. 2.

^b 1. Cor. 11. 20.

^c 1. Cor. 10.

^d 16, 17.

^e Conf. Helv.

^f 2. cap. 21.

^g Basil. ar. 6. Bo-

^h hem. c. 13.

ⁱ Belg. ar. 34.

^j Saxon ar. 84.

^k Suc. c. 18.

So thinke not those men, who either with heretike *Harmas* deny the vse of the Lords Supper to bee necessary^a, or with the Rhemists raile on it, and the Protestants that vse the same, calling it, a prophane, and detestable table, the Cuppe of diuels^b.

Proposition. *The First Sacrament of the Lords Supper is a Sacrament of our redemption by Christs death, and to them which receive the same worthily by Faith, a partaking of the body, and blood of Christ.*

The proofe from Gods word.

The sacrament of the Lords supper is to all Christians, a sacrament of our redemption by Iesus Christ. For

This is my blood of the new Testament which is shed for many, for the remission of finnes^c; this is my body, which is given for you, &c. This cup is the new Testament in my blood, which is shed for you, saith our Sauour^b.

And so such as receive the same worthily^c, and by Faith^d, it is the partaking of the body, and blood of Christ^e.

This is a truth openly both maintained, and testified by the neighbour Churches^f.

Errors, and aduersaries to this truth.

Diuerfly hath this proposition beene oppugned. For Some eyther denying or not acknowledging the benefit of so heavenly a sacrament doe say, how

It is to be testified only for obedience sake to the Princes commandement, but is of none effect to the perfect ones. An opinion of the Families^g.

It doth neither good, nor hurt to the receiuers. The Messalians error^h.

It doth much hurt, and no good, to participate the Lords Supperⁱ.

^a Hol. chron. fol. 139. 9.

^b Test. Rhem an. 1, Cor. 10 11,

^a Mat. 26. 28.

^b Luke 22.

19. 30.

Mark 14. 24.

1. Cor. 11. 24.

^c 1. Cor. 11.

28. &c.

^d 2. Cor. 13. 5.

Ioh. 6. 35.

^e 1. Cor. 10. 8.

16. 17.

^f Conf. Helv.

1. ar. 22. &c.

2. c. 21. Basil.

ar. 6. Bohem. c.

13. Gal. ar. 37.

Belgar. 35.

Aug. couch.

the Masse. ar.

1. 3. Saxon. ar.

13. Wittemb.

c. 19. Sue. c. 19.

c. 19.

vib. 13. 20.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

Supper among Protestants, say the Papists.

It is no signe assuring vs that all our finnes through Christ are pardoned. For onely veniall, and mortall finnes, are therby remitted, ^a and we must alwaies doubt of the forgiuenesse of our finnes, say the Papists.

Others doe teach that

It can profite such as haue no faith, as Babes, and Infants, in which errors bee the *Russians* ^f; yea the dead bodies of men g.

It can benefit such as receiue it not at all, if on their behalfe it be administred, as persons absent, vpon the Seas, in the warres, yea and dead and present too; when yet they participate not, but the Priest for them. These errors the Papists defend.

3. Proposition.

This Bread and Wine in the Lords Supper, be not changed into another substance.

The prooffe of Gods word.

Transubstantiation, or the change of the substance of Bread, and Wine in the Supper of the Lord, we doe vtterly deny, and the reasons, moouing vs thereunto are, for that it is repugnant to the plaine words of the Scripture. For

I will not drinke henceforth of this fruit of the Vine, saith our Sauour Christ. Which fruite had it really bin either the Blood, or by way of concomitance, the very Body and blood of Iesus Christ, then our Lord had eaten himselfe, which is not only blasphemous to be spoken, but also impossible to be done, and directly against the word of God, where commandement is often giuen, that the blood with flesh (not of Beast, much lesse of man) must not be eaten ^b.

The heauen must containe Iesus Christ yntill the time that all things be restored saith *S. Peter* ^c. If Christ therefore corporally, according to his humanitie be in heauen, then is he not

^e What can the Protestant Churches afford you? &c. the communion?
O poisoned Cup: better it were for you to eat so much Rats-baine, then that polluted bread, and to drinke, so much Dragons gall, or Vipers blood, then that sacrilegious wine. Garnish of the soule, &c. printed at Antwerp. an. 1596. by Ioach. Tro. & Catech.

Trid.
Conc. Trid. scilicet. 6. cap. 9.
^f Al. Gual. de relig. Mol. contr. p. 168.
Conc. Carthage 3. can. 6.
^a Mat. 26. 29.
Mark. 14. 25.

^b Gen. 9. 4.
Leu. 17. 14.
^c 1. Cor. 15. 21.

in the Sacrament.

As often as ye shall eate this Bread (not Christ his reall Body); and drinke this Cup (not the reall blood of Christ), you shew the Lords death till he come, saith S. Paul⁴. Therefore he is not come; which hee must bee, being vnder the formes of Bread and Wine.

Transubstantiation besides ouerthroweth the nature of the Sacrament. For where there is no Element, there can be no Sacrament. Because Gods word comming vnto the Element, maketh a Sacrament.

Finally it hath bin the occasion of much superstition, and Idolatrie. For from hence proceeded, the Reseruation of the Transubstantiated bread for sundrie superstitious purposes: hence the adoration of the Bread, euen as God himselfe, and that both of Priest and people: hence the carrying about in pompous procession, of the wafer-God; and hence the Popish feast called Corpus-Christi-day.

The right consideration hereof hath moued all the Churches reformed to shew their detestation hereof both by their Sermons, and writings.

• Conf. Helv.
I ar 22 & 23.
c. 1. Hagl. ar.
6. Bohē. c. 3.
Wittem. c. 19.

The Adversaries vnto this truth.

• Conc. Trid.
ses. 3. c. 3.
b Test. Rhem
annot.
Mat. 26. 26.
• Conc. Trid.
ses. 3. c. 7. Vlt.
Catech. c. 4.
• Conc. Trid.
ses. 3. c. 4.

Abominable therefore be the Popish errors, viz. that In the Eucharist there is not the substance of Bread, and Wine, but onely the meere accidents, and qualities.

Substantially, and really the Body, and Blood, together with the soule, and diuinitie of our Lord Iesus Christ, and therefore whole Christ is contained in the Sacrament Eucharisticall.

Vnder each kinde, and vnder every part of each kinde severally, whole Christ is comprised.

After the consecration in the wonderfull Sacrament of the Eucharist, the body and blood of our Lord Iesus Christ is, and that not only in the vse, while it is taken, but afore also, and after in the Hosts, or consecrated pieces, reserued, or remaining after the Communion.

In the holy Sacramens, Christ, the onely begotten Son of God, is to be adored with the worship of Latria^a.

Martin also that detestable heretike, held that the wine of the Lords Supper was conuerted into blood^f.

^a Conc. Trid.
sess. c. 13.
^f Epiphani.
haer. 24.

4. Proposition.

The Body of Christ is giuen, taken, and eaten; after an heavenly, and spirituall, not after a carnall sort.

The prooffe from Gods word.

The regenerate haue in them a double life, one carnall, the other spirituall.

The life carnall and temporarie, they brought with them into this world, The spirituall was giuen vnto them after ward in their second birth through the word^a.

The life carnall and corporall is common to all men, good and badde; and is maintained, and preserued by earthly, and corruptible Bread, common also to all and euery man.

The life spirituall is peculiar onely to Gods elect; and is cherished by the bread of life, which came downe from heauen, which is Iesus Christ who nourisheth, and susteineth the spirituall life of Christians, being receined of them by Faith^c.

Which spirituall Bread that he might the better represent, he hath instituted earthly, and visible Bread, and Wine, for a Sacrament of his Body, and Blood. Whereby he doth relliefe, that as verily as wee receiue the Bread with the hands, and chewe the same with the teeth, and tongue, to be the nourishing of this life temporall: euen so by faith (which is in place of hands and mouth to the soule) we verily receiue the true Body, and the true blood of Christ, our onely Seniour to the cherishing of the spirituall life in our soules.

And herein there is a goodly consent with the most of the reformed Churches, and vs^d.

^a Conf. Helv.
1. ar. 12. & 2.
c. 22. Basil.
ar. 4. Bohem.
c. 13.
Gal. ar. 36.
Belgar. 39.

Aliqui

fugimus, sed
in cognatum
delibemus
pani, & vino
substantiam
equidem re-
linquendo, sed
corporale
Christi cor-
pus ita coad-
uniendo, ut
substantia
quantitatem
vel localiter,
vel definitiue,
vel repletive,
vel omnibus
istis modis
simul contri-
neat, quod ip-
sum profecto nil est aliud, quam Transubstantiationis quoddam quasi innolucrus, &c. lez-
ler, de diutur. belli Euchar. p. 18.

After Consecration there is neither bread, nor wine left in this Sacrament, saith Vaux in his Catech.

By the vertue of the words of Consecration the substance of bread, is turned & changed into the very body of Christ: & the substance of wine is turned into the blood of Christ, the holy Ghost working by a diuine power. So that Christ is wholly vnder the forme of bread, and in every part of the Host, being broken, Christ is wholly. Also vnder the forme of wine, and every part thereof, being separated, Christ is wholly. Canis. catech. c. 4.

Romanenses introduxerunt *peruelum*, vos (Lutherani) *conuersionem* eius sororem, & pluri-
morum errorum matrem, *variegationem*. lezler, de diutur. belli Euchar. p. 31. b.

The aduersaries vnto this symb.

Ioyntly wee withstand the aduersaries thereof whosoeuer,

as

The Capernaites, which thought the flesh of our Lord might be eaten with corporall mowthes.

The Synuialistes, or Vbiquitaries, which think the Body of Christ is so present in the Supper, as his said Body with bread and Wine, by one and the same mouth, at one and the same time, of all, and every communicant, is eaten corporally, and receined into the belly.

The Metuialistes, and Papists, which beleue the substance of bread and Wine, is so changed into the substance of Christ his body, as nothing remaineth but the reall Body of Christ, besides the accidents of Bread, and Wine.

The Symbolists, Figurists, and Significatists, who are of opinion that the faithfull at the Lords Supper, doe receiue nothing but naked, and bare signes.

5. Proposition.

To reserve, carry about, lift up, or worship the Sacraments of the Lords Supper, is contrary to the ordinance of Christ.

The prooffe from Gods word.

The true and lawfull vse of this sacrament hath bin afore set downe.

downe, And therefore it may suffice vs to be remembred, how the Lords supper was ordained, that the bread should not onely be broken, and eaten ^a, the cuppe should onely be given, and drunken ^b, and all this done in remembrance of Christ ^c.

And so also testifie the Churches reformed.

The aduersaries vnto this truth b.

But contrary to the institution of Christ, the Papiſts abuse this holy sacrament. For

They reſerue the ſame; and not onely ſo, but take it to be a Catholike, a pious, and neceſſary cuſtome, ſo to reſerue it ^a, and beſides they thinke euery piece, and partice of the ſacrament ſo reſerued, is the very blood of Chriſt ^b.

They carry it about, both vnto ſicke folkes. Hence, ſaith the Feſtiuall ^c.

As often as any man ſeeth that body at Maſſe, or borne about to the ſicke, he ſhall kneele downe deuourly and ſay his *Pater-noſter*, or ſome other good prayer in worſhip of his ſoueraigne Lord. And alſo thorough cities, and townes. For whenſoeuer the Pope goeth any iourney, the ſacramentall bread is carryed before him on an ſmbling Iennet, as the Perſian kings haue before them carried their Orſmada, or holy fire ^d.

In Spaine euen at this day in the time of the peace between the two mighty Kings of great Brittain, and Spaine; thoſe Engliſh men, as meeting the Sacrament in the ſtreetes, will neither do reuerence therevnto, nor go aſide; nor turne into ſome houſe, doe fall into the danger of the not holy, but bloody Inquiſition ^e.

They worſhip it, and for the ſame haue ordained a certaine ſet, and ſolemne feaſt, called Corpus-Chriſti-day, on which the ſacrament is borne about, liſted vp, and moſt idolatrouſly adored ^f.

his necke a little Bell, accompanied with the ſcum and bagges of the Romane Court.

Thither goe the diſhes, and ſpits, old ſhoes, caldrons, and kettles, and all the ſcullery of the Court, whores and ieſters. Thus the Sacrament arriueth with this honourable traine, at the place whether the Pope is to come, it there awaigeth his coming. And when the maſter is knowne to approch neere the people, it goeth ſooth to receiue him. So Cyp^o Valera, a Spaniard, in his treat of the Pope, and his auſt p. 17. ^g Aſt. of the peace, &c. an. 1604. ar. 2. in the end touching a Moderation, &c. ^h Concil. Frid. 26. 3. c. 3.

^a Math. 26. 26
Mark. 14. 22.
Lut. 22. 19.
1. Cor. 10. 16.
11. 3.
^b Math. 26. 27
Mark 14. 23.
Luke. 22. 17.
1. Cor. 11. 25.
^c Luk. 22. 19.
1. Cor 11. 24. 25
^d Confess. Helv.
2. c. 21. Beſil.
ar 6. Bobem. c.
13. Auguſt. de
Miſſa, ar. 1.
Saxon, ar. 14.
Wiſſemb. c. 19.
^e Concil. Trid.
ſeſ. 3. c. 6.
^f Ibid. cau. 4.
^g Feſtiuall, 4.
ſermons. ſel.
169. b.
^h See cerem.
Pontif. lib. 1.
When the
Pope goeth
from one peo-
ple to ano-
ther, hee ſen-
deth before
him, yea, and
ſometime a
day or two
daies iourney,
his ſacrament
vpon an horſe
carrying ar

29. Article.

Of the wicked, which doe not eate the Body, and
blood of Christ in the vse of the
Lords Supper.

*The wicked, and such as be void of the lively faith, al-
though they do carnally, and visibly presse with their teeth
(as S. Augustine saith) the sacrament of the body, and
blood of Christ: yet in no wise are they partakers of Christ
but rather to their condemnation, doe eat, and drinke the
signe, or Sacrament of so great a thing.*

The Propositions.

*The wicked, and such as be void of a lively faith, doe not eate the
Body, nor drinke the blood of Iesus Christ, in the vse of the Lords
Supper.*

The prooffe from Gods word.

Saint Paul doth shew, how the Supper of the Lord is recei-
ued of some worthily, which doe examine, and iudge
a1. Cor. 11. 28. themselves^a, and discern the Lords body^b, as also doe
b Ibid. 29. abstaine from the table of diuels^c. How these doe participate
c 1. Cor. 10. 31 of the body, and blood of Christ, it hath already bin shewen in
d 1. Cor. 11. the last mentioned article, prop. 4.
38. 39. Againe, of others the same is vnworthily receiued^d, that is
e Ibid. 38. 31. to say which doe not examine themselves, nor iudge^e, neither
f Ibid. 29. discern the Lords body^f, and doe communicate at the Table
g 1. Cor. 10. 31 of the Lord, and at the Table of deuils^g. These may receiue
the Sacrament, but not the true body of Christ. The reasons
be, for that

They

They lacke the wedding garment ^a, which is faith, and the ^a Math. 22.
righteousnesse of Church. 11. 21.

They are no members of the true Church, the head where-
of is Iesus Christ ⁱ. Ephes. 4. 15.
& c.

They have no promise of heavenly refreshing, because they
are without a lively faith ^k. 1. Cor. 11. 27.
^m Conf. Helv.

Therefore they procure vnto themselves most heauy pu-
nishments ^l, as, diseases, death, guiltines of the body, and blood
of Christ, and therewith damnation. in the declar.
of the L. Sup-
per.

Of this iudgement be other Churches Christian, and refor-
med besides ⁿ. Helv. 2. c. 21.
Basil. ar. 6. Bo-
hem. c. 13. Ga-
ar. 37. Belgar.
37.

Errors and aduersaries vnto this truth.

The aduersaries of this doctrine are

The Vbiquitaries, both Lutheran, and Popish; they seeing the
very body of Christ at the Lords supper, is eaten aswell of the
wicked as of the godly ^a, these affirming, that all Communi-
cants bad and good, doe eat the very, and naturall body of
Christ Iesus ^b: they saying, that the true, and reall body of
Christ, In, With, Vnder the bread, and wine, may bee eaten,
chewed, and digested even of Turkes, which neuer were, of the
Church ^c, and these maintaining that vnder the forme of bread
the same true and reall body of Christ, may bee deuoured of
Dogs, Hogs, Cats, and Rats. ^d Stur. An. ip.
4. par. 1. p. 58.
^e Test. Rhem.
anno 1. Cor.
11. 27.
^f See reporteth
Sturmus in
his Antipap. 4.
par. 1. p. 106.
^g Alex. Hales
p. 12. q. 4. 44. &
D. Thom. par.
5. q. 8. ar. 3.

30. Article.

Of both kinds.

The cuppe of the Lord is not to be denied to the lay peo-
ple. For both the parts of the Lords Sacrament, by Christs
ordinance, and commandement ought to be ministred to
all Christian men alike.

The Propositions.

The people must be partakers not onely of the bread, but also of the wine, when they approach vnto the Lords table.

The prooffe from Gods word.

O Vr Lord, and Saniour Christ hath so instituted his Supper, as he will haue not onely the Bread, but also the Cup to be deliuered vnto all Communicants. So finde wee in the word of God, namely

That the Bread must bee giuen to All, and eaten of All;

The Cuppe is to be giuen to All, and to bee drunken of All.

Hereunto subscribe the Church.

The aduersaries vnto this truth.

Though it be a mans couenant, yet when it is confirmed no man doth abrogate, or addeth any thing thereunto. What impudency then, yea, what impiety doe they shew, which alter this ordinance of God?

Some, by adding thereto: So added was vnto the Bread, Cheefe by the Arrotarites^b: blood, by the Cataphrygians^c; the seed of man, by the Manichies^d; vnto the Wine, warme water by the Moscouits.

Some, by taking there-from: so the Eacratites^f, the Tatians^g, the Seuerians^h; vse no wine at all; the Manichies doe minister only the breadⁱ; the Papiſts, though they vse both kinds; yet they alwaies deny the Cuppe vnto the people, and vnto Priests also when they say not Masse^k, affirming that

The people, participating of the Cup, thereby perceiue no fruite of spirituall comfort; but receiue to themselves damnation^l.

It is not by Gods, but mans lawe, that Lay persons communicate,

^a Mat. 26. 26.

^b Mark. 14. 22.

^c Luc. 22. 19.

^d 2. Cor. 10. 16.

^e 11. 25.

^f Math. 26. 17.

^g Mark. 14. 27.

^h 1. Cor. 10. 16.

ⁱ 11. 25.

^j Confess. Helv.

^k 1. Cor. 12. 13.

^l 2. 21. Babem.

^m 13. Gal. ar.

ⁿ 26. 38. Bole. ar.

^o 35. August. de

^p Massa. ar. 1. 2.

^q Saxen. ar. 15.

^r Wissemb. c.

^s 19. Sucr. c. 18.

^t Gal 3. 15.

^u Epiph.

^v Philastrin.

^w August. de

^x dices.

^y J. Faber. de

^z relig. Mosco.

^{aa} Epiph.

^{ab} Theodores.

^{ac} Epiph.

^{ad} Leo. ser. 4.

^{ae} quadrages.

^{af} Concil. Trid.

^{ag} 1. 5. c. 12.

^{ah} 1. 2. c. 2.

^{ai} Confess. Co-

^{aj} lompag. 289.

municate, either in both kinds, or in one ^m.

Notwithstanding that Christ instituted the Sacrament to be received vnder both kinds, and the primitive Church accordingly did so administer the same: *Hec tamen non obstante*, yet this notwithstanding, it is to be taken of the Laitie, but vnder one kinde ⁿ.

Some, by confounding the elements? So the Moscouites doe mingle Bread, and Wine together^o; and the Papists make a mixture of Wine and Water, maintaining that Water must bee mixt with Wine at the consecration of the blood^r; and then that mixture of Water with Wine, without sin cannot be omitted^t.

Some, by changing the Elements? So the Aquarians, and the Hydroparastites, for Wine administred, and gaue Water vnto the people^r.

^m Ibid. pag.

283.

ⁿ Conc. Constantin. 13.

^o Surinus comment. an. 1501

pag. 31.

^r Cathec. Trid

^t Ibid.

^r Theodoret.

31. Article.

Of the one Oblation of Christ finished
vpon the Crosse.

The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both originall, and actuall: and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priests did offer Christ for the quicke, and the dead, to haue remission of paine, and guilt, were blasphemous fables, and dangerous deceits.

The Propositions.

1. The blood of Iesus Christ once shed for mankind vpon the Crosse, is a perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world.
2. Sacrifices of the Masse, are most blasphemous Fables, and dangerous deceipts.

I. Proposition.

See ar. 1.

pr. 4, 21 pr. 1.

2, 20 pr. 2.

b AA. 20. 28.

Rom 3. 6. &c.

Gal. 3. 17. 18.

Cor. 6. 28.

1. Pet. 1. 18, 19.

* Act. 10. 43.

Rom. 3. 25.

Heb. 9. 12. &c.

28 1 Ioh. 2. 2.

1 Ioh. 4. 10.

d Iohn 1. 29.

1. Pet. 3. 18.

1. Ioh. 1. 7.

* Conf. Helv.

1. ar. 11. &c.

2. cap. 17. 15.

Basil. ar. 4. Bo-

hem. c. 6. Gal.

ar. 13. 16. 17.

Belg. ar. 20. 22

Aug. ar. 34.

Simon. ar. 3.

Winemb. c. 2.

5. Sue. c. 2, 3.

* Epiphan.

b D. Iren. c. 1.

c. 29.

c D. Hiero. ad

Marcel. l. 1.

The Blood of Iesus Christ once shed for mankind vpon the Crosse, is a perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world.

The prooffe from Gods word.

OF the benefits redounding vnto mankind by Christ his offering vp of himselfe vpon the Crosse, we haue in sundry places afore^a spoken, and by the word of God prooued him to be the perfect Redemption^b, Propitiation^c, and satisfaction^d, for all the sinnes of the whole world, both originall, and actuall.

Hereunto the Churches of God beate witnesse^e.

The Errors, and aduersaries to this symb.

Hereby it is euident to the eyes of all godly persons that accused be the errors of them which doe affirme, that

From the beginning of the world, vntill the 15. yeere of the Emperour *Tiberius*, none at all were saued. The error of *Mans* the heretike^f.

Mans body is not capable of happinesse, but the soule only; and yet no soules shall be saued, but their owne, said the *Marcionites*^g.

All men, and women, that sinned after Baptisme, are vndoubtedly damned. In this error were the *Montanists*^h, and the

the Nouatians^d.

Our saluation is of our selues; so said *Melchior Hoffeman*, an arch Heretike^e.

Man is restored to grace of Gods meere mercy, without the meanes of Christs blood, death, and passion. One of *Mathew Hamans* blasphemous assertions^f.

The Sauour of Men, is Iesus Christ, a man, and came into the world to saue no women but men, say some Papists g, and redeemed the superiour world onely, which is man, said *Postellus* the Iesuit; and yet not all men neither, for S. Francis hath redeemed so many as are saued since his daies, say the Franciscan Friarsⁱ.

The Sauour of women from her time till the end of the world, is S. Clare, affirme some k other Papists, as *Postellus* saith it is one mother *Iane*^l.

The Sauour of men, and women, is S. Mary through her virginitie say some^m; is S. *Christina*, by her passion, say other Papistsⁿ.

There is no sufficient sacrifice yet offered for the sinnes of the world. One of F. *Kets* errors.

Christ hath satisfied, and was offered onely for originall sin, an error of *Thomas Aquinas*.

Sinnes actuall, and veniall, are taken away by sacred Ceremonies^o, by a Bishops blessing^p, by a Priests absolution^q.

Sinnes actuall, and Mortall, bee remised by a Pardon from some Bishop, or from the Pope of Rome^r.

2. Proposition.

The sacrifices of the Masse, are most blasphemous Fables, and dangerous deceipts.

The Papists deliner how the Masse is a sacrifice, a sacrifice propitiatorie^b, a sacrifice propitiatorie for the quicke, and the dead^c, the same propitiatorie sacrifice that was offered by Christ himselfe vpon the Crosse^d.

A sacrifice in which, by vertue of a few, each sinners

^d D. Cypr. lib.

^e 4. epist. 2.

^f Bullin. contra Anabap.

^g 2. c. 13.

^h Holmscri.

ⁱ fol. 1. 299.

^j Dial. of Di.

^k ues. & Paup.

^l 6. com.

^m Iesuits ca-

ⁿ tec. 1. 8. c. 10.

^o p. 286.

^p Conf. S. Fr.

^q P. Mornæus

^r tract. de eccl.

^s c. 9.

^t Iesuits catec

^u 1. 8. c. 10.

^v Dial. of Di.

^w ues. & paup.

^x 6. com. c. 10.

^y Dionis. Car.

^z de 4. hom.

^{aa} Nouis. ar. 70.

^{ab} Test. Rhem.

^{ac} annot. marg.

^{ad} p. 298.

^{ae} Ibid. annot.

^{af} Mar. 10. 12.

^{ag} Vaux ca-

^{ah} tech. 4. 2.

^{ai} Sec. ar. 22.

^{aj} pr. 2.

^{ak} Test. Rhem.

^{al} ann. Mar. 24.

^{am} 15.

^{an} Conc. Trid.

^{ao} ses. 2. can. 3.

^{ap} Cat. Trid.

^{aq} Euch. c.

^{ar} Conc. Trid.

• Conc. Trid. (mumbled by a Priest), Christ, euen that Christ, which hung
 ſelf 3. can. 4. vpon the Croſſe, is contained *.

• Conc. Trid. A ſacrifice, ſeruing for all perſons, quicke and dead, to purge
 ſelf. 22. can. 3. them from their ſinnes, to eaſe them of their paines; to ſatiſſie
 ſ. Howl. 7. reaf. for their puniſhment ^f, and for all neceſſities corporall, and
 • Conc. Trid. ſpirituell ^g.
 ſelf. 21. c. 3. ſelf.
 22 can. 4.

A ſacrifice propitiatory of Ieſus Chriſt really offered to
 11b ſelf 3. c. 5. God the Father; and that often, in the honour of dead
 • Alber. Mag. de ſacr. Euch. Saints ^b.

Howl. 7. reaf. A ſacrifice, wherein Chriſt is ſo gloriouſly, as it is to bee a-
 • Theu ſhalt adored, euen with diuine worſhip, both of Priſt, and people ¹.

A ſacrifice meritorious to all them for whom it is offered,
 ſerue them. although they be not liuing but dead; not preſent but abſent;
 Exod. 20. 5. not endued either with zeale or knowledge, but quite deſtitute
 • Heb. 9. 12. of faith, and that *ex opere operato* ².

&c.

By his owne

blood entred

he in once

vnto the holy

place, &c. He

was once of-

fered. Ibid. 18

• Heb. 7. 27,

a ſacrifice

he offered vp

much leſſe for the dead.

himſelfe.

• Heb. 9. 22.

without ſhed-

ding of blood

is no remiſſi-

on.

• Heb. 9. 27. It

is appointed

vnto men that

they ſhall

once die.

• Heb. 11. 6.

Without faith

it is vnpoffi-

ble to pleaſe

God.

• Luk. 22. 19.

1. Cor. 11. 25,

Hereby are we to note, firſt blaſphemous Fables. For

It is a fable, that the Maſſe is a ſacrifice, and that propitia-

torie; a fable, that a few words of a Priſt, can change Bread

into a liuing Body: yea many bodies with their ſoules; and that

of Ieſus Chriſt, God and man: a fable, that one, and the ſame ſa-

crifice is offered in the Maſſe, which was offered on the Croſſe:

a fable that the ſaid Maſſe is any whit profitable for the quick;

Next dangerous deceits. For hereby men are to beleene,

that Creatures may be adored, contrary to Gods word ¹.

Chriſt is often offered: contrary to the Scripture ^m.

The Priſt offereth vp Chriſt: contrary to the Scripture ⁿ.

Sinnes bee forgiven without blood, contrary to the Scrip-

ture ^o.

Chriſt died not once, but dyeth daily: contrary to the Scrip-

ture ^p.

Faith is not neceſſary in Communicants: contrary to the

Scripture ^q.

We are to adore Chriſt as alwaies preſent, contrary to the

Scripture, where we are taught to remember him abſent ^r.

The fauor of God by mony may be purchaſed from a priſt;

contrary to the Scripture^f.

All which their fables, and deceipts doe tend to the vtter¹⁹ abolishing of true religion. Therefore iustly haue wee, and our² godly brethren abandoned the masse¹.

Accursed then stand those Papists before God, which take the Masse to be the sacrifice of Christs body, and blood², and the onely foueraigne worshippe due to God in his Church².

^f 1. Pet. 3. 18;

² Conf. Helv.

1. ar. 32. & 1.

c. 19. 11. Basil.

ar. 6. Bohem.

c. 13. Belg. ar.

35. Aug. de

Missa, ar. 13.

Saxon. ar. 14.

Wittemb. c.

19. Sue. c. 19.

² Conc. Trid.

sess. 6. c. 2. &

catech. Trid.

de Euchar. f.

² Test. Rhem.

annor. Mar.

24. 15.

32. Article.

Of the Marriage of Priests.

Bishops, priests, and Deacons 1, are not commanded by Gods law, either to vow the estate of single life, or to abstaine from marriage: therefore it is lawfull also for them. 2. As for all other Christian men, to marry at their owne discretion, as they shall iudge the same to serue better to godlinesse.

The Propositions.

1. By the word of God it is lawfull for Bishops, and all other ecclesiasticall Ministers, to marry at their owne discreti-
on.

2. It is lawfull by the word of God for all Christian men and women, to marry at their owne discretion in the feare of God.

1. Proposition.

By the Word of God it is lawfull for Bishops, and all other ecclesiasticall ministers, to marry, at their owne discretion.

The prooffe from Gods word,

Neither the single, nor the wedded life is intioyned any man much lesse any calling of men by the word of God. And that ecclesiastiall ministers in particular may marry, it is euident both from the old, and the new Testament.

From the old Testament, both by the commandements giuen vnto the Priests for the choice of their wiues^a, and by the examples also of the religious Priests, as *Aaron*^b, *Eli*^c, *Zacharias*^d, &c. and Prophets, which were all married, as it is thought except *Ieremy*.

From the new Testament, by the words of S. *Paul*, who saith, A Bishop must be the husband of one wife; one that hath children vnder obedience^e. An elder must be vnpregouable; the husband of one wife; hauing faithfull children^f. Deacons must be the husbands of one wife; and haue wiues that bee honest, not euill speakers, &c. &c. and by the example of *Peter*^g, *Paul*^h, yea of the Apostlesⁱ, who were all married men, *Iohn* the Euangelist onely except, as some thinke.

All sincere Churches, and professors subscribe hereunto^l.

Adversaries vnto this truth.

And none of Gods Churches, or people be of the minde. Eyther of the Vigilantians, that all, and every one of the Clergy, is necessarily to marry, or not to be admitted for a Minister.

Or of the Iouinians, whose Elect, or Priests might not marry.

Or of the Papiests, who teach that from the Apostles time it was neuer lawfull for Priests to marry.

The three orders of Deacons, Subdeacons, and Priests are bound not to marry^d.

After

^aLeuit. 21. 7.

^bLeuit. 22. 1.

^c1 Sam. 3. 13.

^dLuke 1. 5.

^e2 Tim. 3.

^fTit. 1. 5. 6.

^g1 Tim. 3.

^h1 Tim. 3.

ⁱMat. 3. 14.

^jPhil. 4. 2.

^k1 Cor. 9. 5.

^lConf. Helv.

^m1. ar. 37. & 2.

ⁿc. 19. Basil. ar.

^osect. 1. 2. Boh.

^pc. 9. 19. Gal. ar.

^q24. Aug. de

^rabus. Sax. ar.

^s18. 21. Witem

^tc. 21. 26. Sue.

^uc. 12.

^vD. Hiero. ad.

^wverse. vigil. c. 1

^xD. Aug. epist.

^y74.

^zMaloran cly-

^{aa}mit. eccles.

^{ab}4 Test. Rhem

^{ac}annot. m. p.

^{ad}371.

After Orders to marry it is not lawfull: it is to turne back vnto Satan, an Apostacie.

None may be a priest, though he will iow a single life; if he haue bin a married man.

For a priest to play the whore-master it is lesse offence then to take a wife. This was the speech of Cardinall Campeius And most famous in the Romish Clergy for their vacuane, and vncontinent life. Hence written is it

Of Pope Paul the 2.

Anxia, testiculos Pauli, ne Roma requirat:

Filia huic nata est, hac docet esse marem.

Of Pope Innocent the 8.

His quatuor Nocens genuit puellulos,

Totidem sed et Nocens genuit puellulas.

O Roma, possis hunc merito dicere Patrem:

Of Pope Alex. the 6.

Non spado Alexander fuerat, Lucretia nempe:

Illius coniux nata nurusq. fuit.

Of the Priests

Multi vos sanctos, multi vos dicere Patres

Gaudet, et vobis nomina tanta placent:

Ast ego vos sanctos non possum dicere, Patres

Possum, cum natus vos genuisse sciam.

Of the Iesuits:

with women ye lye not, but with Males rather,

Speake Iesuit, how canst thou be a Father? &c 1.

2. Proposition.

It is lawfull by the word of God for all Christian men, and women so marry at their own discretion, in the feare of God.

The prooue of Gods word.

The Spirit of God saith vnto men, and women in all ages.

Bring forth fruit, and multiply, and fill the earth.

Marriage

Ibid. an. 1.
Tim. 3. 2.
Ibid. an. 1.
Tim. 5. 15.
Ibid. an. 1.
Tim. 3. 2.
Sleidan, con. 1.
Tim. 5. 9. 1.

Iesuits came 2. B. cap. 15. 2.
114. b.

Gen. 1. 27. 28.

b Heb. 13. 4.

c 1 Cor. 7. 2.

d Ibidem.

e Conf. Helv.

f ar. 17. & 2.

g. 19. Bohem. c

19. Gal. ar. 24

Aug. de abus.

ar. 4. 5. Saxon.

ar. 18. Witem.

c 21. 16.

Sue. c. 22.

h Heyde. discip.

urbis

Hierusal. l. 3.

b D. Iren.

c August. de

hæres.

d Leg. epist. 93

c. 7.

e Euseb.

f Epiphan.

g Philastr.

h Epiphan.

i Test. Rhem.

annot.

2. Tim. 5. 9.

k See above

ar. 15. pr. 8.

l Magde. ec.

hist. Cen. 22.

c. 5.

m D. August.

de hæres.

n D. Iren.

o Hist. D.

Georgii.

Marriage is honourable among all men, and the bed undefiled^b.

To avoide fornication, let every man have his wife; and every woman have her husband^c.

If they cannot abstaine, let them marry^d.

Notwithstanding, in saying that Christians may marry at their discretion, the meaning is not, that any may marry, if they think good, either within the degrees of kindred, and affinity, prohibited by wholesome lawes; or without the consent of parents, or of others in the roome of parents if they be under tuition; or to other ends then God hath praxified.

So testifie with vs the reformed Churches^e.

Errors and adversaries unto this truth.

Greatly hath this truth beene crossed, and contradicted, For

Some leaue it not to men, and womens discretion, but compell them whether they will, or not to marry: so did the Ossenes^f.

Some vtterly doe condemne marriage; as did the Gnostikes^g; the Hieracites^h; the Priscillianistsⁱ; the Montanists^j; the Saturnians^k; the Acrians^l; the Apostolikes^m.

Some allow of the wedded life: yet not in all sorts of persons. For

The Papiſts forbid all Clergy men to marryⁿ: as also all Godfathers, Godmothers, and whosoeuer bee of spirituall kindred^o.

Some will haue none to marry but Virgins, and single persons; as the Henricians^p.

Some condemne all iteration of marriage, or twice marrying, the husband or wife being dead; such haretickes were the Catharans^q, &c.

Some would haue women, though married, to be all common, as the Nicolaitans^r, and Dau-georgians^s.

Some will not marry according to Gods ordinance, but thinke

thinke that one man, at one and the same time, may haue many wiues. In which error were the Hermogenians⁷; and are the Ochinites⁸.

⁷ Tert. aduc.
Hermog.
⁸ Beza epist.
10, 11.

33. Article.

Of excommunicate persons, how they are to be auoyded.

That person, which by open denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicate, ought to be taken of the whole multitude of the faithfull as an Heathen, and Publican, until he bee openly reconciled by penance, and receiued into the Church by a Iudge that hath authority thereto.

The Propositions.

1. The person that is rightly by the Church excommunicate, is of all the faithfull to be taken, for an Heathen and Publican.
2. An excommunicate person, truly repenting, is to be receiued into the Church againe.

1. Proposition.

The person, that is rightly by the Church excommunicate, is of all the faithfull to be taken, for an Heathen and Publican.

The prooffe from Gods word.

THE most severe, and vttermoſt puniſhment, that the viſible Church can inflict vpon the wicked, and vngodly of this world, is Excommunication: which is a part of diſcipline to be exerciſed, and that vpon vrgent occaſions, and it is commended vnto the Church, euen by God himſelfe, who in his word hath preſcribed.

1. Who are to excommunicate, namely ſuch as haue authority in the Church ^a.

^a Math. 18. 17.

1. Cor. 5. 4. 5.

2. Cor. 3. 13.

10.

2. Tim. 3. 6.

^b 1. Tim. 1. 20.

^c 1. Cor. 5. 1. was ^c.

^d Tit. 3. 10.

Math. 18. 15.

^e Gal. 6. 1.

^f 2. Thel. 3. 15.

^g 1. Tim. 5. 20.

^h 1. Cor. 5. 13.

ⁱ Ibid. 5.

^k Math. 18. 16.

^l Rom. 16. 17.

^m 1. Cor. 5. 11.

ⁿ Ibid. 8.

^o 2. Ioh. 10.

^p Conf. Helv.

1. ar. 19. & 2.

c. 18. Bohem. c.

9. 14. Gal. ar.

39. 33. Belg. ar.

30. Saxon. ar.

11. 17. Aug.

de abuſe. ar. 7.

Wittenb. ar.

31. Sue. ar. 13.

2. Who are to be excommunicate, euen two ſorts of men, whereof the one peruert the ſound doctrine of the truth ^b, as did Hymeneus, and Alexander: the other be defiled with notorious wickedneſſe, as that inceſtuous perſon at Corinth

The manner of proceeding in Excommunication, namely firſt by gentle admonition, and that once, or twice given ^d, with the ſpirit of meekeneſſe ^e, euen as to a brother ^f, if the fault be not notoriously knowne: and next, by open reprehension ^g, afterward by the publique ſentence of the Church, to put him from the company of the faithfull ^h, to deliuer him vnto Satan ⁱ, and to denounce him an Heathen, and a Publican ^k, if none admonitions will ſerue, and the crime, and perſon be very offenſiue.

A man ſo cut off from the Congregation, and Excommunicated, is of every godly profeſſor to be auoyded ^l: and not to be eaten with all ^m, not to be companied with all ⁿ, nor to be receiued into houſe ^o.

This cenſure is had in great reuerence, and eſtimation among the faithfull ſeruants of God ^p.

Errors, and aduerſaries vnto this truth.

1. Aduerſaries vnto this doctrine be they, Who vtterly condemne all cenſures Eccleſiaſticall; and ſo Excommunication, ſaying how the wicked are not excommunicable,

nicable, so did the Pauticians^a.

Heretickes, holding other points of religion soundly, for their private, and singular opinions, are to bee excommunicate: so the Pelagians^b.

Christians, cleaving vnto the foundation, which is Christ, are not by excommunication to be thrust out of the Church for any other errors, or misdemeanors whatsoever. Of which opinion be sundry Diuines, of good regard^c.

2. Which allow the censure of Excommunication, so it bee done.

Not (as with vs it is) by Commissaries, Chancellors^d, or Bishops^e: but in every Parish^f, and that either

By the whole Congregation^g; or by the Eldership, and the whole Church^h; or by every Ministerⁱ, yea every member^k of the Church; or finally if not by, yet not without the consent of his Pastor, who is to be excommunicate^l.

3. Which rightly vse not, but abuse the censure of Excommunication; drawing the same forth

Against what they list, euen against dead bodies, dumbe Fishes, Flies, and Vermine, when they haue annoyed them. For this the Papists are famous, or infamous rather. The dead bodies of Wiclief, Bucer, P. Fagius, were excommunicated after they were dead, and buried^m.

The Bishop of Canaglion, anno D. 1593. very Catholically accused the mute Fishesⁿ,

S. Bernard denounced the sentence of Excommunication against Flies.

And against whom they please: so the Apostolikes excommunicated all that were married; only for that they were married^o: Diotrefhes thrust the Brethren out of the Church^p: The Brownists excommunicate whole cities, & Churches: the Papists excommunicate euen Kings, & Emperors. Queene Elizabeth^q of blessed memory, was excommunicate by three Popes, *Pius quintus*; Gregory the 13. and *sixtus quintus*. The Puritanes milke, & finde great fault that excommunication is not exercised against Kings, and Princes^r: *Barrow* saith that a Prince condemning the censures of the Church, is to bee disfranchised out

^a Pan. Diaco-

^b Prosper de

ingraus,

^c Wolf. Mus.

car. 19. 03.

^d Iezler. lid. de

dutur. bel. En

char. p. 73. b.

^e Sold. of Bar

^f Alier. po-

lit. an. 1604.

^g Bishops are

to be obeyed

neither when

there cite, nor

when they

excommuni-

cate, saith the

Martr. Theol.

46. 81. 83.

^h Demon. of

disc. 12.

ⁱ Runt. of the

Foxe, B. 1.

^j T. C. 1. rep.

p. 146.

^k Aul. to M.

Car. let. p. 30.

^l Bar. disc.

p. 10.

^m Petit, of the

100.

ⁿ Aft. & Mo.

^o Mar. Gallo.

lib. 6. p. 591.

^p Pet. de. Na-

tal. in vita. Bar

^q Epiphani.

9. 3. Iohn 10.

^r Aul. to M.

Car. let. p. 30.

^s T. C. rep. 2.

part.

* Bar. disc.

p. 14.

* Sur. of disci.

c. 15. p. 284.

* Knox. order

of Excom. in

Scot. A. 2.

of the Church, and deliuered ouer vnto Satan^e.

Also for what things they list, euen for May-games, and Robbin-hoods matters; as sometimes it was denounced in Scotland by the new Presbyterie^a; and for all crimes, which by Gods law deserue death: and for all things that to Gods people be scandalous; yea not onely for all matters criminall, but also for the very suspicion of auarice, pride, &c.^x

4. Lastly, which fauour the right, and true excommunication, but exercise it not, being bound thereunto.

2. Proposition,

An excommunicate person, truly repenting, is to be receiued into the Church againe.

The prooffe from Gods word.

Sundry be the reasons and ends, why Excommunication is vsed; as

That a wicked liuer, to the reproach of the Gospell, be not suffered among the godly, and Christian professors of true religion;

That many good men bee not euill spoken of, for a few bad;

That good and vertuous persons may not bee infected through the continuall, or much familiaritie of the wicked: For as Saint Paul saith, a little leauen leaueneth the whole lump^e.

* 1. Cor. 5. 6.

* 1. Tim. 1. 20

* 1. Cor. 5. 5.

* 1. Cor. 3. 7.

&c.

And that he which hath fallen, through shame of the world may at the length learne to blaspheme no more^b; and through repentance be saued^c.

Among all other causes therefore of Excommunication, one is, and not the least, that the person Excommunicate may not be condemned vtterly, but returne vnto the Lord by repentance, and so be receiued againe into the visible Church; as S. Paul willed the incestuous man should be^d.

* 1. Cor. 2. 7.

&c.

The

The Adversaries unto this truth.

To Contrariwise the Montanists^a, and the Nouarians^b, are of ^{a D. Hiero. ad Mart. l. 2.} opinion that so many as after Baptisme doe fall into sinne, be vterly damned of God, and therefore bee not to finde favour ^{b D. Cyprian, l. 4. epist. 2.} at the Churches hands.

34. Article.

Of the traditions of the Church.

It is not necessary that traditions and ceremonies be in all places, one, or vterly like : for at all times they haue bin diuers, and changed, according to the diuersitie of countries, times, and mens manners; so that nothing bee ordained against Gods word, . whoſoener through his priuate iudgement willingly, and purposely doth openly breake the traditions and ceremonies of the Church, which be not repugnant to the word of God; and be ordained, and approoued by common authority, ought to bee rebuked openly (that other may feare to doe the like) as bee that offendeth against the common order of the Church, and woundeth the consciences of the weake brethren. Every particular or nationall Church, hath authority to ordaine, change, and abolish ceremonies, or rites of the Church, ordained only by mans authority, so that all things be done to edifying.

The Propositions.

1. Traditions, or ceremonies are not necessary to bee like, and the same, in all places.
2. No priuate man, of a selfe will, and purposely, may in pub.

like violate the traditions and ceremonies of the Church; which by common authority be allowed, and are not repugnant to the word of God.

3. Ceremonies, and traditions, ordained by authority of man, if they be repugnant to Gods word, are not to bee kept, and obserued of any man.

4. Euery particular, or nationall Church, may ordayne, change, and abolish ceremonies or rites, ordained onely by mans authority, so that all things be done to edifying.

I. Proposition.

Traditions, or ceremonies, are not necessarily to be like, or the same in all places.

The prooffe from Gods word.

^a A.C. 6. 14. 30.

^b 13. & 19. 1. &c.

Gal. 3. 3. &c.

Eph. 2. 14.

Col. 3. 16.

^b Acts 2. 46.

5. 24.

^c Acts 13. 14.

17. 2. 18. 4.

^d Acts 2. 46. 3.

15. 26.

^e A.C. 9. 20. 14.

1. 17. 10. 18. 4.

^f Acts 19. 9.

5. Acts 5. 42.

^g A.C. 1. 13. 20.

8. 28. 30. 31.

^h Act. 2. 46. 3. 1.

ⁱ Acts 20. 7.

^j Acts 2. 46.

^k Act. 16. 33.

10. 27. 48.

^l Act. 8. 12.

10. 27. 48.

^m A.C. 8. 36.

I F a necessitie were laid vpon the Church of God to obserue the same traditions, and ceremonies at all times, and in all places, assuredly neither had the ceremonies of the old law bin, as they are now ^a, abolished; neither would the Apostles euer haue giuen such presidents of altering them, vpon speciall reasons, as they haue done.

For the said Apostles changed the times, and places of their assembling together, the people of God meeting, and the Apostles preaching, sometimes on the weeke ^b, sometime on the Sabbooth dayes ^c, sometimes publicly, in the Temple ^d, in the synagogues ^e, and in the Schooles ^f, sometimes Priuately; in house after house ^g, and in chambers ^h, sometimes in the day time ⁱ, sometime in the night ^j.

Neither kept they the same course in the ministratiō of the Sacraments.

For as occasion was offered, they both baptized in publike assemblies ^k, and in prinate houses ^l, before many ^m, and when none of the faithfull, but the minister onely, and the party to be baptized, were present ⁿ; and ministred likewise the Supper of

of the Lord, in the day time ^p, and at midnight ^q, in the open Churches^r, and in private houses ^t.

So nothing therefore bee done against the word of God,^p traditions, and ceremonies, according to the diversitie of countries, and mens manners, may be changed and diuers.^q

Of this iudgement with vs be all reformed Churches^r.

The Errors and aduersaries vnto this truth.

They are greatly deceiued therefore which thinke that

The Iewish ceremonies, prescribed by God himselfe for a time vnto the Iewes, are to be obserued of vs Christians. Such were the old Heretikes, the false Apostles^a, the Cerdonites^b, the Cerinthians^c, and the Nazarites^d, and are the Familists^e.

The traditions, and namely the tradition, and ceremony of the seauenth day for the Sabbath; and the manner of sanctifying thereof, must necessarily be one, and the same alwaies, and in all places. Hence the demi-Iewes, and English Sabbatarians, as firme, first touching the sanctification of the seauenth day, how

It is not lawfull for vs to vse the seauenth day to any other end, but to the holy, and sanctified end, for which God in the beginning created it^f.

So soone as the 7. day was, so soone was it sanctified, that we might know, that as it came in with the first man, so must it not goe out, but with the last ^g.

The Sabbath (or seauenth day of Rest,) which hath that commendation of antiquity, ought to stand still in force^h.

All the Iudaicall dayes, and Feasts being taken away, onely the Sabbath remainethⁱ.

And next concerning the forme, and manner of keeping the day, they deliuer that,

Wee are bound vnto the same Rest with the Iewes on the Sabbath day^k.

As the first seauenth day was sanctified: so must the last be^l.

We be restrained vpon the Sabbath from worke, both hand and foote, as the Iewes were^m.

^p Acts 1. 48.
^q Acts 20. 11.
^r 1 Cor. 11. 27.
^t Acts 10. 7. 2
46.
^a Conf. Helv.
^b c. 17. 27. Bo-
hem. c. 15. Gal
ar. 22. Belgar
32. Aug. ar. 15
& ar. 7 touch.
abuses, Sax. ar.
20. Wittenb.
ar. 35. Succ. 14
ar. 15
^c Tertul. con-
tra Mar. l. 4.
^d Philacter.
^e D. Hieron. in
epist. ad Aug.
^f H. N. euang.
c. 13. sect. 5.

^f D. B. Sab. do.
^g 1. B. p. 4.
^h Ibid. p. 6.
ⁱ Ibid. p. p.
^j Ibid. 128.

^k Ibid. p. 125.
^l Ibid. p. 6.
^m Ibid. p. 127.

Eucry

^a Ibid. 274.

^b Ibid. p. 173.

^c Ibid. p. 169.

^d Council. Trid.

^e 1 Cor. 13.

Every ecclesiasticall minister in his charge necessarily must preach, and make a sermon every Sabbath day ^a, every man or woman, vnder paine of vtter condemnation, must heare a Sermon every Sabbath day ^b.

Every pastor in his charge must execute the discipline, and (Presbyteriall) government in his parish, every Sabbath day ^c.

Last of all, deceiued bee the Romane Catholikes, which are of opinion how the Ceremonies of their Church, are vniuerſally, and vnder the paine of the great curse, necessarily to be vsed in all places, and countries ^d.

3. Proposition.

No private man, of a selfe will, and purposely, may, in publike, violate the traditions, and ceremonies of the Church, which by common authority bee allowed, and are not repugnant to the word of God.

The prooffe from Gods word.

Great is the priuiledge, great also the liberty and freedome of Gods Church, and people.

For they are deliuered,

From the curse of the Lawe ^a.

From the Law of sinne, and of death ^b.

From all Iewish rites, and ceremonies ^c.

And from all human ordinances, and traditions whatsoever, when they are imposed vpon the consciences of men, to be obserued vnder paine of eternall condemnation ^d.

Notwithstanding the Church, and euery member thereof, in his place, is bound to the obseruation of all traditions, and ceremonies which are allowed by lawfull authority, and are not repugnant to the word of God: For he that violateth them, contemneth not man, but God, who hath given power to his Church to establish whatsoeuer things shall make vnto comelineſſe

^a Gal. 3. 23.

^b Rom. 8. 2.

^c Acts 15. 24.

^d Col. 2. 8.

^e 1 Cor. 4. 16.

26.

ness, Order, and Edification.

This, of our godly brethren in their published writings, is approved.

The adversaries unto this truth.

Notwithstanding, say the Anabaptists^a, The people of God are free from all lawes, owe obedience to no man, are not to bee bound with the bands of any iurisdiction of this world, say the Brownists¹; are freed from the obseruation of all rites, and ecclesiasticall ceremonies; say certain ministers of the precise faction both in Scotland, and England^b.

Again, there be of the Clergie, who rather then they will use, or obserue any rites, ceremonies, or orders, though lawfully ratified, which please them not, will disquiet the whole Church, forsake their charges, leaue their vocations, raise stirr, and causediuisions in the Church; as did many, when it was in Germanie about the Rhene, Frankeland, and Sueauland, whereby most lamentable effects did ensue¹; and doe the re-factorie ministers in the Church of England at this day^m, the more is the pitie.

The principall author of these tragickall, furies about ceremoniall matters was Flacius Illyricus, whose preaching were, that rather then ministers should yield vnto the seruitude of ceremonies, they should abandon their calling, and giue over the ministry to the end that Princes and magistrates euen for feare of vprooes, and popular tumults, might be forced at the length to set their ministers free from the obseruation of all ceremonies, more then any were willing to vse themselves.

shire, 14. Dorsetshire 17. Hartfordshire 17. Northamptonshire, 20. Surrey 21. Norfolk 28. Wiltshire 31. Buckinghamshire 33. Suffex 47. Leicestershire 59. Essex 57. Cheshire 18. Bedfordshire 16. Somersetshire 17. Darbyshire 20. Lancashire 21. Kent, 23. London, 30. Lincolnshire, 33. Warwickshire, 44. Devonshire, and Cornwall, 51. Northamptonshire, 57. Suffolk, 97.

^a Fateor me sua fuisse & Francis, & alijs, ne deserere Ecclesiam propter seruilitatem, quam sine impietate sustineri posset. Nam quod Illyricus vociferatur, potius vagabundum fuisse faciendum utemur, & metu seditionum terrendos Principes, ego ne nunc quidem am tristis seu cutia antor esse velim, inquit Phil. Melancthon epist. ad pium Lathorem inter epist. Theolog. suar. Pag. 455.

cc

Prop.

3. Proposition.

Ceremonies, and traditions, ordained by the authoritie of man, if they be repugnant to Gods word, are not to be kept, and observed of any man.

The proove from Gods word.

Of ceremonies, and traditions repugnant to the word of God, there be two sorts; whereof some are of things meerly impious, and wicked; such was the Israelites calfe^a; and Nebuchadnezzars idoll^b; and bee the Papistical Images, Reliques, Agnus-dei; and Crosses, to which they doe give divine adoration^c. These, and such like be absolutely forbidden^d. Others are of things; by God in his word neither commanded, nor forbidden; as of eating, or not eating Flesh; of wearing, or not wearing some Apparell; of keeping, or not keeping some dayes holy by abstinence from bodily labour, &c: the which are not to be observed of any Christian; when for sound doctrine it is deliuered, that such workes either doe merit remission of sinnes; or bee the acceptable service of God; or doe more please then the observation of the lawes prescribed by God himselfe; or necessarily to be done; inasmuch as they are damned, who doe them not.

Wee must therefore haue alwaies in minde; that wee are bought with a price, and therefore may not be the seruants of men^e; and that none humane constitution in the Church, doth binde any man to breake the least commandment of God^f.

The consideration hereof hath caused other Churches also with sweet consent to condemne such wicked ceremonies, and traditions of men^g.

The

^a Exod. 30.^b &c.^c Dan. 3. 1. &c^d See afore

Art. 23. p. op.

^e 3. 1. 9.^f Thou shalt

make thee no

graven i-

mage, neither

any similitude

of things, &c.

Thou shalt

nor bowe

downe to

them, neither

serue them,

&c. Exod.

20. 1. 5.

^g 1 Cor. 7. 23^h Acts 5. 18.ⁱ Conf. Hav.

1. 3. 4. & 2. c.

12. 2. 3. 1. 1. 1.

ar. lect. 7. m.

10. Bohem. c.

15. Gal. ar. 14.

33. Belg. ar. 7.

29. 3. 2. Au-

gust. ar. 15.

Whitcomb. ar.

28. 29. 32. 33.

Sacrileg. c. 8.

14. 14.

14. 14.

14. 14.

14. 14.

14. 14.

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14. 14.

14. 14.

14. 14.

14. 14.

14. 14.

The Errors and adulteries in the truth.

Such vngodly traditions, and ceremonies, are all the ceremonies and traditions in a maner of the Antichristian synagogue of Rome.

Such also be the Sabbatarian traditions, and ceremonies, lately broached: because they be imposed vpon the Church, necessarily, and perpetually to be obserued of all, and euery Christian, vnder paine of damnation both of soule and body. For say they (speaking yet of their priuate, and Classicall Injunctions about the Sabbath day,) The Lord hath commanded so precise a Rest vnto all sorts of men, that it may not by any fraude, deceipt, or circumvention whatsoever be broken, but that he will most severely requyre it at our hands, vnder the paine of his everlasting displeasure.

This (wee the manner of keeping the Sabbath prescribed by themselves) the Lord requirerth of all, & euery one continually from the beginning to the end of our lines, without any interruption. Vnder the paine of everlasting condemnation.

Another sort of people there is among vs, which will obserue, and vse all Ceremonies whatsoever, as the temporizing Familists, who at Rome; and such like places of Superstition, will goe vnto idolatrous seruices, and doe adoration vnto Idols^c; and nowhere will they stricke, or varie with any one about Religion, but keepe all externall orders^d, albeit in their hearts they scorpe all professions, and seruices but their owne, tearing all Temples, and Churches, in derision Common houses; and all Gods seruices, or religions besides their owne, foolishnesse^e.

To the Christian Reader.

Christian, and beloued Reader, let me request thee to obserue well the first section of this present proposition; and therein how I speake of ceremonies, and traditions apparently impious, a-

mong which I doe reckon papisticall Crosse, wherunto the Romanists doe attribute diuine adoration, as also where in this booke, and subscription of mine, I haue declared, and could more copiously; but the reliques of a Libell of theirs, left in the Parish Church of Euborne in Barkshire an. 1604, sufficiently shall expresse the thoughts of Papists touching their Crosse, and Crossing: whose words be these

Now Ma. Passon, for your welcome home,

Read these few lines, you know not from whom.

You hold Crosse for an outward token, and signe.

And remembrance only, in religion thine;

And of the profession the people doe make,

For more then this comes to, thou doest it not take.

Yet holy Church tels vs, of holy Crosse much more,

Of power, and vertue to heale sicke, and sore;

Of holinesse to blesse vs, and keepe vs from euill;

From fowle feend to fend vs, and saue vs from Deuill;

And of many miracles, which holy Crosse hath wrought,

All which by tradicion, to light Church hath brought.

Wherefore holy worship, holy Church doth giue;

And surely so will we, so long as we liue.

Though thou fust Idolatrie, and wilde superstition;

Yet we know it is holy Churches tradition,

Holy Crosse then disgrace not, but bring it in renoune.

For vp shall the Crosse goe, and you shall downe.

Of this Crosse I speake, and mean, and of none other, when

I number it among things meerely impious, and vnlawfull.

And therefore haue I not a little wondred at those my Bre-

thren, which draw these words of mine in this section vnto

the Crosse vsed in our Church at Baptisme^b, which I neuer

thought, nor take to be either papisticall, or impious, because

none adoration, not so much as ciuill, much lesse diuine, is gi-

uen therunto, either by our Church in generall, or of any mi-

nister, or member thereof in particular. If they haue no other

Patrons for their not vsing, or refusing the ceremonie of the

Crosse then my selfe, they are in an ill case. For both in my

judgment

Wide, Coster.
Iesu. enehirid
Controvers, c
11, de S. Cruc.
pag. 358, &c.

^b Abrid. of
the Lincolne
minist. Apol.
vnto K. James
an. 1605 p. 30

iudgement, and practise I doe allow thereof. This their peruer-
ring of my words, contrary to their sence, and my meaning,
tellet mee that other mens words, and names are but too
much abused by them in that booke, to the backing of schisme
and faction in the Church, and State, which from our soules we
doe abhorre.

4. Proposition,

*Every particular, or nationall Church, may ordaine, change, and
abolish ceremonies, or rites, ordained onely by mans authority, so that
all things be done to edifying.*

It hath pleased our most mercifull Lord, and Saviour Christ,
for the maintenance of his Church militant, that two sort of
rites, or ceremonies should be used, whereof

Some, God his most excellent maiesty hath himselfe ordai-
ned, as the ceremony of Baptisme, and the Lords Supper :
which are till the end of the world, without all addition, dimi-
nution, and alteration, with all zeale, and religion to be obser-
ued.

Others be ordained by the authority of each prouinciall, or
nationall Church, and that partly for comelines, that is to say,
that by those helpes, the people of God the better may be in-
flamed with a godly zeale; and that sobernes, and grauity may
appeare in the well handling of Ecclesiasticall matters: & part-
ly for order sake, euen that Governours may haue rules and di-
rections how to govern by, Anditors, and inferiours may know
how to prepare, and behaue themselves in sacred assemblies;
and a ioyfull peace may be continued, by the well ordering of
Church affaires.

We haue already prouoed^a, that these latter sort of ceremo-
nies may be made, and changed, augmented or diminished, as
fit opportunity, and occasions shall bee ministred, and that by
particular or nationall Churches: which thing is also affirmed
by our neighbours^b.

^a In this art.
Prop. 1.

^b Conf. Helv.

2. c. 27. Bohe.

c. 19. Gal. ar.

32. Belg. ar. 32

Aug. de abu.

ar. 7 Witte. ar.

37. See. c. 14.

Adversaries unto this truth.

This manifesteth to the world the intolerable arrogancie of the Romish Church, which dare take vpon her to alter, and apply to wrong vses, the very Sacraments instituted euen by Christ himselſe, and to prescribe ceremonies, and rites not to some particular, but to all Churches in all times, and places^b.

^a See ar. 25.

pr. 10.

^b Trid. Conc.

ſeſ. 7. c. 13.

^c T. C. 1. ar. p.

p. 120.

^d D. B. doc.

of Sab. 1. 8.

p. 31.

^e Ibid. p. 47.

It sheweth also the boldnesse of our home-adversaries, the Puritane dominicans, which say that the Church, nor no man can take away the liberty (of working fixe daies in the weeke) from men, and drue them to a necessary rest of the body (vp-on any day sauing the seauenth^c.)

Againe say these men, the Church haue none authority, ordinarily, and perpetually to sanctifie any day, but the seauenth day, which the Lord hath sanctified^d, nor to set vp any day like to the Sabbath day^e.

The latter sort, what in them is, quench the peoples deuotion, and hinder them from frequenting of Churches vpon all holy daies falling on the weeke daies, and ordained by the lawfull authority of the Church.

35. Article.

Of Homilies.

The second booke of Homilies, the severall titles whereof, we haue ioyned vnder this Article, doth containe a godly and wholesome doctrine, and necessary for these times, as doth the former booke of Homilies, which were set forth in the time of Edward the sixth: and therefore wee iudge them to be read in Churches by the ministers diligently, and distinctly, that they may be vnderstood of the people.

Of the names of the Homilies.

1. Of the right use of the Church.

2. Against perill of Idolatry.

3. Of the repairing, and keeping cleane of Churches.

4. Of good works, first of Fasting.

5. Against Gluttony, and drunkenness.

6. Against excesse of apparel.

7. Of prayer.

8. Of the place, and time of prayer.

9. That common prayers, and Sacraments ought to be ministred in a known tongue.

10. Of the reuerend estimation of Gods word.

11. Of Almes doing.

12. Of the Natiuity of Christ.

13. Of the passion of Christ.

14. Of the Resurrection of Christ.

15. Of the worthy receiving of the Sacrament of the Body, and Blood of Christ.

16. Of the gifts of the holy Ghost.

17. For the Rogation daies.

18. Of the state of Matrimony.

19. Of Repentance.

20. Against Idleness.

21. Against Rebellion.

Touching this Article the greatestt matter is, not whether these Homilies meant, and mentioned doe containe doctrine both godly, wholesome, and necessary, but whether Homilies, or any Apocrypha writings at all may bee read in the open Church, and before the congregation, which I think they may, and prooued thus.

Great is the excellency, great also the vtility of Gods word preached. Therefore saith S. Paul, None can beleene without a preacher, and, Woe is me if I preach not the Gospell. Howbeit the manner of preaching is not alwaies one, and the same. For the Apostles were to teach as well by the pence, as by the lively voice.

Paul did preach the Gospel by writing, we owe in a manner

ner:

* Pauli vinculis plura pene quam libertati debemus. Beza. *epi. ded. Olevian. com. in epi. ad Galat.* f The Ministers of Geneva's epist. before Calvin. on Deuteronom. 5. Soirer de Vinda de bello, Pal. 2.

ner more to the bonds of *Paul* (for his bookes,) than to his liberty for preaching.

Calvin's writings will edifie all men continually in the time to come f, Protestants bookes are witnesses of sound doctrine, and sincere Christianitie &c.

For my part, I cannot but magnifie the goodnes of God for all good meanes to bring vs vnto Faith, and so vnto saluation, but especially for the written labors of holy, and learned men, whose doings in all ages not onely haue beene approoued, but also vsed, and read many of them in the most sacred assemblies. So

In the primitive Church was publicly read in the Epistle the Laodiceans in the Church of the Colossians h, the Epistle of Clement vnto the Corinthians i.

Hermes his pastor k, and the Homilies of the Fathers l.

In the reformed Church in *Flanders* m, and *France* n, read are Mr. *Calvin's* sermons vpon *Iob*; and in the Italian, French, Dutch, and Scottish Churches, the said *Calvin* his Catechisme

is both read; and expounded publicly, and that before the whole Congregation o.

Edicta sunt igitur iam pridem Gallicæ istæ conciones (Calvini in Iobum) &c. Neq; id vero temere factum fuisse res ipsa mox ostendit, maximo cum remotissimarum etiam Gallicarum ecclesiæ fructu, quibus vsque adeo priuatim & publice placuerunt, v. plurimis in locis, quibus quotidiani Pastores decant, pastorum Cice fuerint, &c. Beza, præf. Concionum I. Cal. in Iobum. * *Smeton. contra Hamilton. p. 106.*

The Errors, and aduersaries vnto this truth.

Deceiued then, and out of the way of truth, are they which of Preaching by the mouth conceine either too basely, or too highly: too basely, as doe the Anabaptists, and Family of Loue; they affirming there ought to be no preaching at all, and that Preachers are not sent of God, neither doe preach Gods word but the dead letter of the Scripture b, these, with the said Anabaptists, rearming them letter Doctors, preaching the letter, and imagination of their owne knowledge, but not the word of the living God d.

Too highly, as doe the Puritanes of all sorts. For say they except

* Wilkins, against the F. of Loue, p. 175.
b Gallin, contra Anabap.
c H. N. Isamen, Odeplaine.
d Idem, exhor. 16. 18.

Except God worke miraculously, and extraordinarily, (which is not to be looked for of vs) the bare Reading (yea not) of the Scriptures, without Preaching, cannot deliuer so much as one poore soule from destruction^a; Reading (of whatsoever in the Church) without preaching, is not seeding, but as ill as playing vpon a stage, and worse too^b.

^a T. C. 1. rep.
P. 17. 1.
^b 1. Admon. to
the Parliam.

Without Preaching of the word (viz. by the lively voice of a minister, and, without the booke) the Sabbath cannot be hal-
lowed either of a minister, or people in the least measure,
which the Lord requireth of vs.

Next, erre do they which set their wits, and learning either
against all bookes in generall, except the sacred Bible; or a-
gainst the publike reading of any learned mens writings; bee
they neuer so diuine, and godly in the open, and sacred assem-
blies.

^c D. B. Sab. do.
2. B. p. 177.

Of the former sort are the Anabaptists, who as *Sleidan* re-
cordeth did burne the bookes, writings, and monuments of
learned men, reseruing and preserving onely the holy Scrip-
tures from the fire^h.

^h Sleidan.
com. 1. 10.

Of the latter be the Brownists, Disciplinarians, and Sabba-
tarians.

The Brownists do say, that no Apocrypha must be brought
into the Christian assemblies; so the Disciplinarians, Ministers
ought not to reade openly in the congregation any writings,
but onely the Canonickall Scripturesⁱ, they complaine that hu-
mane writings are brought into the Church^j, they cry out, Re-
mooue Homilies^m, and they supplicate vnto *K. James*, that the
Canonickall Scriptures onely, may be read in the Churchⁿ.

ⁱ Gifford a.
gainst the
Br. 1. 5.
^j Fruct. ser. on
Rom. 12. p. 40.
^k Def. of the
god. Min. p.
116.

And so, but much more bitterly, and erroneously the Sab-
batarians: wee damne our selues (say they) if wee goe not
from those ministers and Churches, where the Scriptures
and Homilies onely bee read: and seeke not vnto the Pro-
phets when (and so often) as we haue them not at home.^o

^m 1. Admon.
to Parliam.
ⁿ The Petir.
of the thou-
sand.
^o D. B. Sab.
doc. 2. booke
P. 173.

36. Article.

Of consecration of Bishops, and Ministers.

The booke of Consecration 1. of Archbishops, and Bishops, and ordering of Priests, and Deacons, set forth in the time of Edward the sixth, and confirmed at the same time by authority of Parliament, doth containe all things necessary to such consecration, and ordering: neither hath it any thing, that of it selfe is superstitious, or ungodly. And therefore 2. whosoever are consecrated, or ordered according to the rites of that booke, since the second yeere of the aforesaid K. Edward unto this time, or hereafter shall be consecrated, or ordered, according to the same rites, we decree all such to be rightly, and orderly, and lawfully, consecrated and ordered.

The Propositions.

1. It is agreeable to the word of God, and practise of the primitive Church, that there should be Archbishops, Bishops, and such like differences and inequalities of Ecclesiasticall Ministers.

2. Whosoever he or shall be consecrated, or ordered, according to the rites of the booke of Consecration of Archbishops, Bishops, and ordering of Priests, and Deacons, they be rightly, orderly, and lawfully consecrated and ordered.

1. Proposition.

It is agreeable to the word of God, and practise of the primitive Church, that there should be Archbishops, Bishops, and such like differences and inequalities of Ecclesiasticall Ministers.

The

The prooffe from Gods word.

Albeit the tearmes, and titles of Archbishops wee finde not yet the superioritie which they enjoy, and authoritie which Bishops and Archbishops doe exercise, in ordering, and consecrating of Bishops, and Ecclesiasticall Ministers, is grounded vpon the word of God. For we finde, that

In the Apostles daies, how themselves both were in dignity above the Euangelists, and the 70. disciples, and for authoritie both in and ouer the Church, as twelue Patriarches, saith *Beza*,^a and also established an Ecclesiasticall Hierarchie. Hence came it that Bishop was of Ierusalem, *James* b.

Of Antioch, *Peter* c, of the *Asian* Churches, *Iohn* d, of *Alexandria*, *Marke* e, of Ephesus f, yea and all Asia g, *Timothie* h, of all Creete, *Titus* i, of Philippos, Epaphroditus k, of Corinth and Achaia, Apollos l: of Athens, Dionisius m: of France, Crescens n, of Brittain, Aristobulus o.

In the purer times succeeding the Apostles, so approoued was the administration of the Church affaires by these kind of men, as

They ordained Patriarches, and Corepiscopie p.

They ratified the degrees of Ecclesiasticall supereminencie, at the first, and most famous Councell at Nice, q.

They gloried much, and greatly, that they had receiued the Apostles doctrine by a succession of Bishops r, that they were the successors in the Apostles doctrine, of the godly Bishops s, and that Bishops succeeded in the roome of Apostles t.

Their godly monuments, and worthy labours, and bookes yet extant doe shew that Bishop was of Lions, Irenaeus u, of Antioch, Ignatius; of Carthage, Cyprian; of Hierusalem, Cyrill; of Alexandria, Athanasius; of Babilon, of Cesarea; of all Thracia, Asia, and Pontus, Chrysostome; Hilarie of Potiers; Augustine of Hippo, Ambrose of Millane: all of these, most notable instruments for the aduancement of Gods honour, and glory in their daies.

Finally, from the Apostles daies hitherto there neuer want

- ^a Beza, in Ag. Apost. 1. 2.
- ^b D. Christ. in Ag. hom. 33.
- ^c D. Hier. in Gal.
- ^d Euf.
- ^e D. Hier. ad Euag.
- ^f D. Hier. in a. Tim. 5.
- ^g Theo. arg. in epist. ad Tit.
- ^h Theo. in epist. ad Phil.
- ⁱ Euf. l. 2.
- ^j Doroth. in Apost. synop.
- ^k Heming, syntag. tit. de gaber, Ec.
- ^l Beza epist. 2.
- ^m D. Iren. l. 3. c. 3.
- ⁿ Sacerd. de leg. voc p. 20.
- ^o D. Aug. in Dial. 44.

ted a succession of Bishops, neither in the East, nor Westerne Churches, albeit there haue bin from time to time both Marprelates, and Mockprelates to supplant their states, and Ilprelates, abusing their functions, and places, to the discredit of their calling and profession: So prouident hath the Almighty beene for the augmentation of his glory, and people by this kinde, and calling of men.

The Errors and aduersaries vnto this truth.

This manifesteth the erroneous and euill minds,

1. Of the Anabaptists, who condemne all superioritie among men, saying that every man should be equall for calling; and that there should be no difference of persons among Christians.

^a Sleidan.

com. lib. 5.

^b Niceph. lib.

18. c. 49.

^c Mag. eccles.

hist. c. 7. c. 5.

^e Niceph.

^a August. de

hazet. cap. 53.

^d D. Bernard.

in Can. ser. 66

^f Declat. mo.

tu. 8. cap. 20.

^g Quodlibet.

p. 142.

^h Fruit. ser. on

Rom. 12. p. 37.

ⁱ Affer. polit.

p. 39.

^k Admon. to

the Ear.

^l Disco. of D.

Bin. ser. p. 37.

^m Demon. of

Dis. epist. ded.

2. Of the old heretickes, viz. the Contobaptites, which allowed of no Bishops;

The Acephalians, who would not bee at the command, or yeeld obedience vnto the Bishops;

The Aerians, that equalled Bishops, and Priests, making them all one;

The Apostolikes, which condemned Prelacie.

3. Of the late Schismatikes, namely

The Iesuites, who cannot brooke Episcopall preheminance; and in their high court of Reformation haue made a Law, for the vtter abrogation of all Episcopall iurisdiction.

The disciplinarians, or Puritans among our selues. For

They abhorre, and altogether doe loath the callings of

Archbishops, Bishops, &c. as the author of the Fruitfull Sermon doth;

and say, that by the prelaticall Discipline, the libertie of the Church is taken away;

and that in stead of

Archbishops, and Bishops, an equalitie must be made of mini-

sters.

They tearme the differences of Ministers, A proude ambi-

tious superioritie of one minister aboue another; and Arth-

bishops, and Bishops, they call the supposed Governours of the

Church of England.

Some

Some of them will not haue Bishops to bee obeyed eyther when they cite, or when they inhibite, or when they excommunicate.^a

^a Mar. thec.
46. 32, 83.
^b Sold, of Bur.
in the end.
^c Admon. to
the Parliam.
^d Bar. dico.
p. 54.
^e Burges. L. 20
K. Iames be-
fore his Apo.

Some of them haue not onely Archbishops, and Bishops, but also Parsons, and Vicars in detestation. For

Miles Monopodios numbrellh Parsons, and Vicars among the hundred points of Popery, yet remayning in our Church.

Others say that birds of the same feather, viz. which Archbishops, and Bishops, are Parsons and Vicars.

Barrow publisheth that Parsonages, and Vicarages bee in name, office, and function; as Popish, and Antichristian, as any of the other.

It is therefore an egregious vnt ruth that Puritans (or which is equiuallent): The good men, the faithfull, and Innocent ministers (for so doe they stile themselves) affect not any popularity, or parity in the Church of God, as some of them would make his maiesty beleue.

2. Proposition.

Who soeuer be, or shall be confirmed, or ordered, according to the rites of the booke of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons; they be rightly, orderly, and lawfully consecrated, and ordered.

Archbishops, Bishops, and ministers, which according to the booke of Consecration, be, or shall be consecrated, or ordered, they are consecrated, and ordained rightly, orderly and lawfully, because afore their Consecration, and ordination they be rightly tried, or examined; by imposition of hands, needfull and seasonable prayers, they be consecrated, and ordained; and all this is performed by those persons, that is by Bishops to whom the ordination and consecration of Bishops and ministers, was alwayes principally committed; and also

^a D. Fulke
gainst the
Rhem. so. 39.

after the same forme, and fashion (corruptions being afore taken away, and remooved) as Bishops, and Priests afore the raigne of K. Edward the sixt, formerly were.

The answerer vnto this trau.

Well therefore may they disgorge their stomackes, but trouble our consciences they shall neuer, which condemne, or depraue our calling; as doe

1. The Family of Loke: which dislike, and labour to make contemptible the outward admission of ministers^a.

2. The Papiſts, who say their pleasure, of the Bishops and ministers of the Church of England, and of other reformed Churches.

^a H. N. euan.
c. 13, sec. 2.

^b Howles 7.

real.

^c Test. Rhem.
an. Iohn. 10. 7.

^d Staple. fort.
2. part. cap. 8.

p. 141.

^e Art to the
execut. c. 3. p.

41.

^f Ibid. c. 7. p.

148.

^g Ibid. c. 9.
p. 111.

^h Ibid. c. 8.
p. 111.

ⁱ Howl. 7. real.

^k T. C. def. p.
21, sec. 1.

^l Dial. of the
strife, p. 81.

^m 1. Admōr
the Parliament

None is to be admitted for a Bishop, (say they) which is not ordained by imposition of three or foure (Romish) Catholike Bishops at the least, of which none are to be found among the Protestants^b.

Whosoever taketh vpon him to preach, to minister Sacraments, &c. and is not ordered by a true Catholike (that is a Popish) Bishop, to be a Curate of soules, Parson, Bishop, &c. he is a theefe, and a murderer^c.

Our Bishops & ministers, they are not come in by the doore (saith *Stapleson*) they haue stolne in like theeues^d; they be vnordered Apostataes^e, pretended^f, and sacrilegious ministers^g, Intruders^h, Meere lay-men, and not priests, because first they haue receiued none vnder Orders, and next they are not ordained by such a Bishop, and Priest, as the Catholike (Romane) Church hath put in authorityⁱ.

Ans. The Puritans. For they write, that

The Bishops of our Church haue none ordinary calling of God, and function in the Scriptures, for to exercise^k, they are not sent of God, They be not the ministers of Iesus Christ, by whom he will aduance his Gospell^l.

Inferior ministers they are not (say they) according to Gods word, either proposed, elected, called, or ordained^m. Hence, the Church of England wanteth (say they) her Pastors and teachers

ers", and hence they urge divers aforesaid ordained to seeke at their Classis, a new approbation, which they tearme the Lords ordinance, and to take new callings from classicall ministers, renouncing their calling from Bishops.

"Fruct. ser. on
Rom. 12. p. 36
o Eng. Scottiz
3. B. c. 14. p.
113. p. Ibid.

37. Article.

Of the civill Magistrate,

1. The Kings maiesty hath the chiefe power in this realme of England, and other his dominions. 2. unto whom the chiefe government of all estates of this realme whether they be ecclesiasticall, or civill, in all causes doth appertaine, and is not, nor ought to be subiect to any forraign iurisdiction, where we attribute to the Kings maiesty the chiefe government, by which titles wee understand the mindes of some slanderous folkes to be offended, 3. we give not to our Prince the ministring either of Gods word, or of the Sacraments: the which thing the Injunctions also sometime set forth by Elizabeth our (late) Queene, doe most plainly testifie, but that onely prerogative, which we see to have bin giuen alwaies to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates, and degrees committed to their charge by God, whether they be Ecclesiasticall, or Temporall, 4. and re- strainne with the civill sword the stubborne, and euill doers.

5. The Bishop of Rome hath no iurisdiction in this realme of England.

6. The lawes of the realme may punish Christian men with death, for heinous and grievous offences.

7. It is lawfull for Christian men, at the commandment of the Magistrate, to weare weapons and serue in the warres.

The

The Propositions.

1. The Kings maiesty hath the chiefe power in this realme of England, and other his dominions.

2. The kings maiesty hath the chiefe government of all estates, ecclesiasticall and ciuill, in all causes within his dominions.

3. His Highnesse may not execute the ecclesiasticall duties of preaching, and ministring the sacraments, and yet is to prescribe lawes, and directions vnto all estates, both ecclesiasticall and temporall.

4. The King by his authority is to restraine with the materiall sword, and to punish malefactors.

5. The Bishop of Rome hath no iurisdiction in this realme of England (nor of the other of the kings dominions).

6. By the lawes of this realme Christian men, for heinous and grievous offences, may be put to death.

7. It is lawfull for christian men, at the commandement of the magistrate, to weare weapons, and serue in warres.

1. Proposition.

The Kings maiesty hath the chiefe power in this realme of England, and other his dominions.

The prooffe from Gods word.

Diuers, and sundry be the formes of Common-weales, and magistracy. For some where many, and they of the inferiour people, beate the sway, as in a Democratic; some where a few, and that of choice, and the best men doe gouerne, as in an Aristocracy; and some where one man (or women) hath the pre-
heminence

heminnence, as in a Monarchie; such is the government of this Kingdome.

Notwithstanding whatsoeuer the government is, either democraticall, Aristocraticall, or Monarchicall, Gods word doth teach vs, that

There is no power but of God; the powers that be, are ordained of God; and that whosoever resisteth the power, resisteth the ordinance of God ^a.

We must be subiect to the principalities, and powers, and obedient, and ready to euery good worke ^b.

We must submit our selues vnto all manner of ordinance of man, for the Lords sake ^c.

We must pray for Kings, and for all that be in authority ^d.

Finally, we must giue to all men their duty, tribute, to whom tribute; custome, to whom custome; feare, to whom feare; and honour, to whom honour is due ^e.

But of the Monarchiall government speciall mention is made in the writings of the Prophets, and Apostles.

Kings shall be their nourcing fathers, and Queenes shall be thy nources, saith *Esay* ^f.

The Apostle *Peter* calleth the King, the superior (or him that hath the chiefe power, as our King *Iames* hath in his dominions ^g).

All Churches Protestant, and reformed subscribe vnto this doctrine ^h as both Apostolicall and Orthodoxall.

The Errors, and aduersaries vnto this truth.

These Churches with vs, and wee with them vtterly condemne the opinions,

Of the dreamers, whereof the Apostle speaketh, which dislike government, and speake euill of them which are in authority ^a.

Of the Manichies ^b, Fratricellians ^c, Flagelliferies ^d, Anabaptists ^e, and Family of Loue ^f, all which raile vpon, and condemne

Ec

^a Rom. 13. 1.

^b Tit. 3. 1.

^c 1. Pet. 2. 13.

^d 1. Tim. 2. 1.

^e Rom. 13. 7.

^f Esa. 43. 23.

^g 1. Pet. 2. 13.

^h Conf. Belg.

1. ar. 16. & 2.

c. 30. Basil. ar.

7. Bohe. c. 16.

& in the

Concl. Belg.

ar. 36.

Aug. ar. 16.

17. Saxon. ar.

23. Sue. in.

peror.

^a Epi. of lu. 8.

^b D. August.

contra Faust.

l. 12. c. 74.

^c W. Tho.

discr. of Italie

p. 5. 9.

^d Prateol. baz.

res. de Flagell.

^e Alth. Conc.

lo pag. 10. 191

^f H. N. calleth

a King. The

scum of igno-

rance. Spir.

land. c. 6. sec. 5

demne magistracie.

Of them who allow not of the government by women, but utterly detest the same: such were they in Italy, which said,

s. W. Th. descr
of Italy, p.
129.2.

b. Lud. Viues
de instit. fam.
Chr. lib.

i. Neziolum

natura iura

convelluntur,

sed etiam om-

nium gentiu

que nunquam

feminas reg-

nare permisc-

runt, &c.

Bodin. meth.

hist. c. 6 p.

257.

k. Against

the regim.

of women, 1.

Blast. p. 167.

l. Ibid.

m. Martin.

Marpr. epist.

of D. Bridges.

Interitus mundi est à muliere regi & againe, speaking vnto women; *Abunde magna civis: as vobis sit domus, publicum neque noscat, neque vos noscat* b: such in France, who thinke how the law of God, and nature is violated, where a woman is suffered to reigne, and governe; such in Scotland, or Scottish men rather from Geneva, which wrote that

A womans government is a monstiferous Empire, most detestable, and damnable k.

Again: I am assured that God hath revealed to some in this age, that it is more then a monster in nature, that a woman shall reigne, and have Empire aboue man, &c. l.

And little differing from these men are they in England, which tearmed the Harborough for faithfull subiects, a carnall and vnlearned booke, smelling altogether of earth, without rime, and without reason, for defending the regiment of women over men (when it falleth vnto them by inheritance to governe) to bee lawfull, and good m. Hee which so censureth the said Harborough, was the Marprelate, and this his Censure declareth that he was the Mar-prince, as well as the Marprelate.

2. Proposition.

The Kings Maiestie hath the chiefe government of all estates, ecclesiasticall, and civil, in all causes, within his dominions.

The prooffe from Gods word.

Wee ascribe that vnto our King by this assertion, which is giuen to every King, or Queene in their owne dominion by the word of God. For

They

They are for titles, gracious Lord^a, Princes^b, the ministers^c of God^d, the Nources of the Church^e; Gods^f; For authoritie the chiefe^g. Which mooueth S. Paul to exhort that supplications bee made for all men, but first for Kings, as the chiefe g.

Againe, euery soule is commanded to be subiect to the higher power, &c.^h

Finally, the examples are manifold and pregnant shewing the principalitie of Kings ouer all persons, and causes. For

Aaron the high Priest, called Moses, the chiefe Prince, his Lordⁱ, so did Abimelech, tearme Saul his Lord^k.

K. Iehosaphat, as chiefe in Iudah, appointed Iudges, Leuites, and Priests^l.

K. Ezekias also as chiefe, sent vnto all Israel, and Iudah, that they should come to the house of the Lord at Ierusalem, to keepe the Passeouer^m, also hee appointed the course of Priests, and Leuites by their turnesⁿ, and commanded all the Priests to offer sacrifice, &c. and they obeyed him^o, and enjoyed all the congregation to bring offerings, and they brought them^p.

Which we doe vnto ours, the very same doe the Churches of God ascribe vnto Christian Magistrates in their principalities.

Errors, and aduersaries to this truth.

Which being true, then false is it which the Papists deliuer, viz. that

The Kings excellencie of power is in respect of the Nobility, and Lay-magistrates vnder him, and not of Popes, Bishops, or Priests, as they haue cure of soules^a, Kings, and Princes, bee they neuer so great, must be subiect vnto some Bishop, Priest, or Prelate^b.

The whole Clergie ought to bee free from paying Tribute^c.

Sacerdotes etiam Principibus iure diuino subditi deservunt, say the

Ec 2

expur-

Luk. 22. 29.
Rom. 13. 3.
1b. 4.
1sa. 49. 23.
Psal. 82. 1.
1. Pet. 2. 13.
1. Tim. 3. 1.
Rom. 13. 1.
Exod. 32. 23.
1. Sam. 22. 12.
12. Chr. 19. 7.
Eccl. 8.
1. Chr. 30. 1.
1. Chr. 31. 2.
1bid. c. 29.
1. 22.
1. Conf.
Helv. 1. ar. 16.
2. c. 30. Bas.
fil. ar. 7. Bohe.
c. 16 Belg. ar.
36. Aug. ar. 16.
17. Sax. ar. 23.
Suc. peccoret.

Test. Rhe.
Annot. 1. Pet.
2. 13.

1bid. an.
Heb. 13. 7.
1bid. an.
Mat. 17. 26

d Index expurg. p. 26.

e Test. Rhem an. Rom. 13

f T. C. rep. p. 144.

g Ec. disc. p. 185

h That which our Saniour calleth the Church, S.

Paul calleth

Presbyterian, and so doth

Luk. Lear, disc. p. 89.

i Beza de presb. p. 124.

k There ought to be in euery Church a Consistory or seignory of Elders, or go- vernors. Lear, disc. p. 84.

Every Con- gregation ought to haue Elders, and an

Bldership. Demon. of disc. c. 12. p. 55. c. 14. p. 69.

In stead of Chancellors, Archdeacons, Officials, Commissaries, Proctors, Summoners, Churchwardens, and such like, you (Parliament men) haue to plant in euery Congregation a lawfull and godly Seignory. 1. Admon. to the Parliam.

I would that euery little Parish should haue seuen such (Blders) at the least, and euery meane Church 13. and euery great Church 23. Hunt of the Foxe. &c. E. 2. 2.

l Snetan. de discip. eccles. p. 436.

expurgators, Priests are not by Gods law subiect vnto Prin- ces.

No man is to be subiect vnto his temporall Prince, and su- perior in matters of religion, or regiment of his soule, but in such things onely as concerne the publike peace and poli- cie.

Falſe also is it which the Puritanes doe hold, namely, that

Princes must be seruants vnto the Church; bee subiect vnto the Church; submit their scepters vnto the Church, and throw downe their Crownes before the Church.

Magistrates as well as other men, must submit themselves, and bee obedient to the iust and lawfull authoritie of the Church, that is of the Presbyterie.

Quis tandem reges, & principes, who can exempt euen Kings and Princes, from this, *Non humana sed diuina Dominatione*, not humane but diuine Domination (meaning of the Presbyterie?) saith Beza, which Presbyterie they would haue to be in euery parish.

Quotquot ecclesia Christi, as many as be members of Christ; and of the Church, they must subiect themselves to the consistorian discipline, *Non hic excipitur Episcopus, aut Imperator*,

Neither Bishop, or Emperour is excepted here. *Nulla hic exceptio, aut exceptio est personarum*, Here is no acception, or ex- ception of persons.

3. Proposition.

His highnes may not execute the Ecclesiasticall duties of Preaching, and ministering the Sacraments, and yet is to prescribe Lawes, and directions vnto all estates, both Ecclesiasticall, and Temporall.

The prooffe from Gods word.

K. *Ezekiah* said vnto the Priests, and Leuites of his time.

My sonnes, be not deceiued. For the Lord hath chosen you ^a 2. Chr. 19. 11 to stand before him, and to serue him, and to be his ministers, ^b See afore, ar to and to burne incense ^c 2. Chr. 26.

So doe we say, the Lord hath appointed a company, and ^d 2. Chro. 2. 1. calling of men to teach the people, to expound the Scriptures, ^e 2. Chr. 8. 14. to celebrate the sacraments, to handle the keies of the celestiall ^f 2. Chr. 31. 4. kingdome: insomuch as hee whofoeuer that shall presume to ^g Thus did E- doe these things, not called thereunto, and that lawfully ^h *ekiah* though he be a King, or Prince, hee may feare that punishment ⁱ throughout all Iudah, and which fell vpon *Vzzah* ^j did well and vprightly, and truly before the Lord his God, ^k 2. Chr. 31. 10. ^l 2. Kin. 23. 11 ^m Ibid. 7. ⁿ 2. Chr. 3. 34. ^o Ibid. 3. 1. 2. ^p Ibid. c. 34. 33. ^q 1 Ionas. 3. 7. ^r Conf. Helv. 1 ar. 26. & 2. ^s c. 30. Basil. ar. 7. Bohem. c. 16. ^t Gal. ar. 39. ^u Belg. ar. 34. ^v Sax. ar. 23. ^w Wittem. c. 35.

Notwithstanding all Kings, Queenes, and Princes in their places, may, yea and must as occasion serueth, with K. *Salomon* build an house for the Lord ^x and set the courses of priests to their office ^y with K. *Ezekiah* breake the images, cut down the Groaues, take away the high places ^z appoint the courses of the Priests, and Leuites, and enioyne all the people to minister sustenance vnto the Priests ^{aa} with K. *Iosiah*, put downe, and burne the horses of the Sunne ^{ab} breake downe the houses of the Sodomites ^{ac} Purge Iudah and Ierusalem from the high places Groaues, carued, and molten Images ^{ad} appoint the Priest to their charges ^{ae} and compell all that are found in Israel to serue the Lord their God ^{af} and with the K. of *Nimush* proclaime a fast, and commend euery man to turne from his euill way, &c ^{ag}.

Of the same iudgement be other Churches.

The Errors and aduersaries to this truth.

Much therefore out of the way are, and offend greatly, doe first the Papiſts, who publish that

The care of religion pertaineth not vnto kings. *Religionis curam semper pertinuisse ad reges, dolo, say the expugators, blot it*

Ec 3

out

^a Index, expur, Out ^a.

p. 145.

^b Test. Rhe an

^c Cor. 1. 14. 33

^d Ans. to the

execut. of iust

d. 3. p. 56.

^e Test. Rhe. an

Heb. 13. 17.

^f Carranz.

sum. Conc. d.

385.

^g Bullin. cont.

Anabap.

Queenes may not haue, or giue voice either deliberatiue, or definitiue in Councils^a, and publike assemblies, concerning matters of religion, nor make ecclesiasticall lawes concerning religion; nor giue any man right to rule, preach, or execute any spirituall function, as vnder them; and by their authority^b.

In matters of religion and of their spirituall charge, neither Heathen, nor Christian kings ought to direct Clergy men, but rather to take direction from them^c.

The Emperour of the whole world, if he take vpon him to prescribe lawes of religion to the Bishops and Priests, &c. hee shall be damned assuredly except he repent^d.

Next, the Anabaptists, who beeing priuate men, and no princes will take vpon them the ordering, and reformation of the Church, as did the Monetarians^e, and Muncer^f, in Germany.

And thirdly the disciplinarian Puritanes, whose doctrine is that

1. The making of Ecclesiasticall constitutions, and ceremonies belongeth vnto the ministers of the Church, and ecclesiasticall gouerners vnto the Elders, who are to consult, admonish, correct, and order all things pertaining to the congregation^h.

2. Ciuill magistrates have no power to ordaine ceremonies pertaining vnto the Church, but are to ordain ciuill discipline onely^k, as being no Church officers at all.

3. The ecclesiasticall Officers be Doctors, Pastors, Elders, and Deacons the onely officers instituted of God^l, or at the most, Pastors, Doctors, Elders, Deacons, and widowes. These are all, no more, nor fewer; and are onely sufficient; and we are to content our selues with these, and rest in them, sayth the Preacher^m. In which number vnlesse the King be included, hee cannot possibly haue any thing to doe in Church affaires, in these mens opinions.

Without the Prince, the people may reforme the Church and must not tarry for the magistrate; so thought Barrow, Greenwoodⁿ, and Wigginton^o. Hence Hackets, Coppin-

gers

¹ T. C. I. rep.

p. 163.

² 1. Admon.

to the Parl.

³ T. C. I. rep.

p. 153.

⁴ Idem 2. rep.

2. par. p. 4.

⁵ Lear. disc. p.

100.

⁶ Fruc. ser. on

Rom. 12. p.

33. 7.

⁷ Bar. refut. p.

169.

⁸ Conspir. for

pretend. p.

34.

gers, and Arthingtons insurrection at London, an. 1591.

Without the Prince also, the Lords and Burgeses of the Parliament haue power of themselves to reforme the abuses, and take away the corruptions of the Church. Hence their manifold petitions, supplications, politike assertions exhibited vnto the Parliament from time to time. In one of which their supplications, saith one (speaking vnto the Parliament.)

You must enioyne euery one, according to his place, to haue a hand in this worke.

You must encourage, and countenance the Gentlemen, and people, that shall be found forward, &c.

And, you (of the Parliament) must not suffer an vncircumcised mouth, to bring a slander vpon that land, &c. *scilicet.* vpon their discipline. This hath Penry P. P Penry supp. p. 60.

4. Proposition.

The king by his authority is to reſtraine with the materiall ſword and to puniſh malefactours, whoſeuer they be.

The prooffe from Gods word.

The office of the ciuill magiſtrate is to reſtraine: and if need be to puniſh, according to the quality of their offences, the diſturbers of the quiet, and peace of the common-weale; and that as occaſion ſhall require, ſometime by force of armes, if the enemies of his State, bee either forraigne, or domeſticall and they gathered together, be many and mighty. To this end Kings and Princes haue both men, munition, Subſidies, and Tributes. So againſt the enemies of God, and good men, went of Iſrael, and Iudah, the valiant Iudges, and the Noble, and puiſſant Princes.

And ſometimes they execute their wholeſome, and penall Statutes vpon the goods, cattell, Lands, and Bodies of their diſorderly, and rebellious ſubiects.

For the King is miniſter of God to take vengeance on
him

^aRom. 13. 3, 4 him that doth euill. Therefore Princes are to be feared, not of
^b Conf. Helv. them which doe well, but of such as doe wickedly ^a.
 1. ar. 24. 26. &c. And this doe the people of God acknowledge to bee
 2. c. 30. Basil. true ^b.
 ar. 7. Bohem. c.
 16. Gal. ar. 33.
 Bel. ar. 36. Au
 ar. 16. Sax. ar.
 23.

Adversaries vnto this truth.

Contrarily hereunto,

The Cersconians were of opinion, that Magistrates were to punish no malefactors ^a.

One *Rabanus* maintained that Magistrates were not of Gods ordinance for the good, but an humane institution for the hurt of men ^b.

^aD. Aug. contra Cerscon.
 Gra. l. 3. c. 51.
^bMag. eccles. hist. Cen. 9. c. there shall be no magistrates at all: because, as they dreame, all
 4. fol. 216. the wicked shall be rooted out. Of this minde are the Ana-
^c Conf. Aug. baptists ^c, and Family of Loue ^d.
 ar. 17.

^dH. N. 1. ex h.
 ca. 12. sect. 39.
 40. Ramleis
 consel.

5. Proposition.

The Bishop of Rome hath not iurisdiction in this realme of England (nor other of the kings dominions).

The prooffe from Gods word.

^a1. Tim. 5. 17 The Bishop of Rome did hee according to the will of God preach the Gospell; Labour in the Lords haruest; diuine the word of God aright; minister the Sacraments instituted by Christ, and that sincerely; and shew by his life and conuersation the good fruits of a godly Bishop, doubtlesse he were worthy of double ^a, yea of triple of honor.

Yet will not the word of God, were hee neuer so holy, and religious, warrant him any Iurisdiction out of his Diocesse, especially not within this Realm; much lesse when he doth performe no part of a Christian, but every part of an antichristian Bishop, incorrupting the doctrine of the truth with errors, and cursed opinions; in polluting the Sacraments of Christ

Christ by superstitious ceremonies; in persecuting the Church and Saints with fire, and sword; in making merchandise of the soules of men through covetousnesse; in plying the Lord ouer Gods heritage; in sitting in the Temple of God, as God, shewing himselfe that he is God; and in exalting himselfe against all that is called God, or that is worshipped.

In respect of which fruites of impieties the said Bishop of Rome, in the holy Scripture is described to be very Antichrist; that wicked man, the man of sinne, the sonne of perdition, and the aduersary of God.

Hee was openly proclaimed Antichrist by a Counsell in France in the raig of *Hugh Capet*. He is tearmed by the truly, and godly learned: The Basiliske of the Church, neither the Head, nor the Taile of the Church.

His iurisdiction hath beene, and is iustly renounced, and banished out of England by many Kings, and Parliaments, as by *K. Edward* the 1. 3. and 6. by *K. Richard* the second; by *K. Henry* the 4. 6. and 8. by *Q. Elizabeth*; and by our most Noble *K. James*.

His pride, and intolerable supremacie ouer all Christian people is renounced, and condemned as well by the mouths, as writings of all the purer Churches; and that deservedly.

The Errors, and aduersaries vnto this truth.

But with the Papists, the Bishop of Rome, hee is forsooth for supremacie, *Abel*; for governing the Arke, *Noah*; for Patriarchship, *Abraham*; for order, *Melchisedeck*; for dignity, *Aaron*; for authoritie, *Moses*; for iustice, *Samuel*; for zeale, *Melchisedeck*; for humilitie, *Danid*; for power, *Peter*; for his vocation, Christ: the generall Pastor, the common Father of all Christians, the high Pastor of Gods vniuersall Church, the Prince of Gods people; for title, God, even the Lord God, the Pope; for power, God. For

By him Kings raigne, hee may iudge all men, but must of none bee indged; hee can doe what him list as well as God,

second

ff

except.

2. Per. 2. 3.

1. Per. 5. 3.

2. Thel. 2. 4.

ibid.

ibid.

Luther. præ

epi, L. Hulle.

Heming in

3. c. lac, pist.

Conf Helv.

2. ar. 18. & 2.

c. 17. 8. 80.

he. c. 8. 9. Belg.

ar. 20. 32.

Witteb. ar.

31. Augst. de

Abul. ar. 7.

Maoran.

dyd. milu. Ec.

lib. 3. c. 37.

Auf. to the

execu. of iust

Paborm. de

transl. or 21.

cap. Quanto.

d Cerc. 1. c. 3.

Disun. 40

c. 3. Papa.

f Extravag. de
transl. Episc.
cap Quanto
s Test. Rhem.
annot. marg.
p. 180.
h Bonif. 8. cau.
de maior. &
obed. in Ex-
trauag.
i Bristow
motue 40.

except sinne f.

His iurisdiction is vniuersall, euen over the whole world s.

Him, vpon paine of eternall damnation, all Christians are to obey h.

And by his soueraigne authoritie both all Papists in England were discharged from their obedience and subiection vnto Q. Elizabeth, and the same Queene disabled to gouerne her owne people, and dominions.

6. Proposition.

By the lawes of this Realme, Christian men, for heinous and grievous offences, may be put to death.

The prooofe from Gods word.

As the natures of men be diuers; and some sinnes in some countries more abound then in others: so are the punishments to be imposed vpon malefactors according to the quantitie, and qualitie of their offences; and any country, and Kingdome may punish offenders, euen with death, if the Lawes thereof, and their offence doe require it. For

All that take the sword, shall perish with the sword.

Gouernors be sent of the King, for the punishment of euill.

A wise King scattereth the wicked, and causeth the wheels

to turne over them.

The Magistrate beareth not the sword for nought, and is the minister of God to take vengeance on them that doe e-

Which punishments testifie to the world, that:

God is iust, which will haue some sinnes more severely punished then others; and the Magistrates to cut off dangerous, and vngodly members.

God is mercifull, and hath care both of his seruants, and of humane

humane societie.

God is all wise, and holy, in that hee will haue it knowne who are iust, who wicked, who holy, and who prophane; by cherishing, and preserving of the one; and by punishing, and rooting out of the other.

Our godly, and Christian brethren in other countries approve this doctrine.

The Adversaries unto this truth.

The adversaries of this doctrine be diuers. For

Some are of opinion that no man for any offence should be put to death. Such in old time were the Manichies, and the Donatists^a; and such in our daies be the Anabaptists^b.

And some doe thinke that, howsoever for their offences against the second Table malefactors may bee put to death: yet for hereticall and erroneous opinions in points of religion, none are so to suffer. Of this minde are the Familistes. For

They hold that no man should be put to death for his opinions.

They blame Mr. Crammer and Ridley, for burning *Joane* of Kent, for an hereticke^d.

It is not Christianlike that one man should persecute another for any cause touching conscience. Is not that punishment sufficient (say they) which God hath ordained, but that one Christian must vex, torment, belie, and persecute another?

7. Proposition.

It is lawfull for Christian men, as the commandments of the Magistrates, to wear weapons, and serue in warres.

The prooffe from Gods word.

There is (saith K. Solomon^a) a time of warre, and a time of peace

^a Conf. Helv.

1. ar. 24. 26. &

2. c. 30 Basil.

ar. 7. Bohe. c.

16. Gal. 2r. 39.

Belgar. 36.

Aug. ar. 16.

Sax. ar. 33.

^a D. August.

in Iohan 11.

^b Conf. Helv.

2. cap. 30.

^c Display 10

^d Ibid.

^e Iam. 2. Ierem.

unto M. Ro.

^f Ibid.

^a Eccl. 3. 8.

peace^a: and Princes are by warre and weapons, to repress the power of enemies; whether forraigne, or intestine. For they are in authoritie placed for the defence of quiet, and harmelesse subiects; as also to remooue the violence of oppressors, and enemies whatsoeuer they bee. For these causes haue they Horses, prepared for the battell^b; Tributes paid them aswell of Christians^c, as others; and subiects to serue them in their warres, of what nature soeuer.

^b Prov. 2. 31.

^c Rom. 13. 6.

^d Acts 20.

^e Luk. 3. 14.

^f Conf. Helv.

a. c. 30. Bohe.

c. 16. Sax. ar.

23.

Cornelius being a Christian^d was not forbidden to play the Centurion, or bidden to forsake his profession; nor the soldiers that came vnto *Iohns* baptisme willed to leaue the warre, but to offer no violence vnto any man^e.

This truth is granted by the Church.

The aduersaries vnto this truth.

Many are against this assertion, whereof some doubt of the truth thereof, as *Ludovicus Vives*^f.

^a Armis Christianis virum tractare nescio an fas sit. *Lyd. Vives* institut. scem. Chr. l. 1.

Others deny it altogether as vntrue. So did in ancient time the Manichies, whose doctrine was that no man might goe to warre^g.

^b D. Aug. contra Manich. l. 2. c. 74.

^c Lactan. de vero cultu. c. 20.

^d Conf. Helv. c. 30.

^e Display. H. 5. 5. b.

^f H. N. (pi. lan. c. 37. sect. 2.

^g Ibid. p. 2. sect. 31.

^h Ibid. c. 4. sect. 9.

Basilianus thought it altogether vnlawfull for a good man, or a Christian, either to goe to warre, or to bring any man to a violent death, though by law he were adiudged to die^h.

In these daies the Anabaptists thinke it to bee a thing most execrable for Christians to take weapons to goe to warⁱ.

The Family of Loue also doe so condemne all warres, as the time was when they would not beare, or weare a weapon^j, and they write first of themselves how all their nature is Loue, and peace^k, and that they are people peaceable^g, but all other men in the world besides, they doe wage warre, kill and destroy: for which ends they haue diuers sorts of swords, Halberds, Spears, Bowes and Arrows, Gunnes, Pellers, and Gunpowder, Armour, Harnesse, and Gorgets^h, none of which the Familists doe vse or allow of,

38. Article.

Of Christian mens goods, which are not common.

The riches and goods of Christians 1. are not common, as touching the right, title, and possession of the same, as certaine Anabaptists doe falsely boast Notwithstanding 2. every man ought of such things as he possesseth liberally to give almes to the poore according to his ability.

The Propositions.

1. The riches, and goods, of Christians, as touching the right, title, and possession of the same, are not common.

2. Every man is to give liberall almes to the poore, of that which he possesseth, according to his ability.

1. Proposition.

The riches, and goods of Christians, as touching the, title, and possession of the same, are not common.

The prooffe from Gods word.

Against community of goods and riches, be all those places (which are infinite) of the holy Scripture, that either condemne the vnlawfull getting, keeping, or desiring of riches, which by Couetousnesse^a, Theeuery^b, Extortion^c, and the Like wicked meanes many doe attaine, or doe commend, Liberality^d, Frugality^e, free and friendly Lending, honest labor^f; and lawfull vocations to liue, and thrine by^g. All which doe shew, thar Christians are to haue goods of their owne, and that riches ought not to be common.

a If any one that is called a brother, be a fornicator, or couetous, &c. with such one eate not. Couetousnes let it not be once named among you, as it becometh Saints. Ephel. 5. 3. b Let none of you (suffer ne a Theefe, &c.) 1. Pet. 4. 13.

Of this iudgement be the reformed Churches¹.

^c With a brother that is an Extortioner, eat not, 1. Cor. 5. 11. Neither cheeres nor com-
muns (persons), nor Extortioners shall inherite the kingdom of God. 1. Cor. 6. 10.

^d It is a blessed thing to giue, rather then to receiue, Acts 20. 35. yea, and that thing ye do
vnto all the Brethren throughout al Macedonia, 1. Thes. 1. 10. If a brother or a sister be-
naked and destitute of daily food, &c. notwithstanding ye giue them not these things which
are needfull to the body what helpeth it? Iam. 2. 15. 16.

If there be any that prouideth not for his owne, and namely for them of his household
he denyeth the faith, & is worse then an Infidell, 1. Tim. 5. 8. From him that would bor-
row of thee, turne not away, Math. 5. 42. And lend, looking for nothing againe Luk. 6. 35.
¶ Let him that stole steale no more, but rather let him labour, &c. that he may haue to giue
vnto him that needeth, Eph. 4. 28. We warned you, that if there were any which would no
worke, that he should not eat, 1. Thes. 3. 8.

^e Ye know that these hands haue ministered vnto my necessities, and to them that were
with mee, Acts 20. 34. we laboured day and night, because wee should not bee chargeable
vnto any of you, 1. Thes. 2. 9. We tooke not bread of any man for nought, 1. Thes. 3. 8.
Confess. Helv. 3. c. 29. Gal. 1. c. 10. Belg. ar. 36. Aug. ar. 16. Wittem. c. 21.

The aduersaries vnto this truth.

^a Heyden, des. Of another mind were the Eresse^a, the Manichies^b, the Pe-
trus Hierosa- lagians^c, the Apostolikes^d, and Fratricellians^e. and are the A-
nim. 1. 3. c. 3. nabaptists^f, and Family of Loue^g.

^b D. Aug. de. Among the Familists (saith H. N.) none claimeth any thing
more, sceles, Cat. proper to himselfe for to possesse the same to any owednes, or
41. priuarenes. For no man, &c. can desire to appropriate, or chal-
^c Magdeb. ec- leng any thing to himselfe, eyther yet to make any priuate
cles hist Gen. 5 vse to himselfe from the rest ward; but what is there, is Free
fol. 58. and is also left free in his vpright forme^h.

^d D. Hunsfer de
Romane curia
praxi. p. 39. exl
Epiphani.

^e v. Tho. des.
of liab. p. 59.

^f Sleiman, com.
1. 6.

^g Display. H. 3
H. N. Spir.

laude. 35.

scilicet. 34.

2. Proposition.

Every man is to giue liberall Almes to the poore of that which he
possesseth, according to his ability.

The prooffe from Gods word.

Vnto liberality towards the poore, according to our abili-

ry, we are in the holy Scriptures prouoked.

1. By the commandments, from God, by his seruants the Prophets^a, by his Sonne our Sauour^b, and by his Apostles^c.

2. By sweet promises of ample blessings^d.

3. By threatnings of punishments to the couetous, and slo-ny hearted^e.

4. By the examples of the best men, viz. the Apostles, and primitive Church^f.

So the Chuchess^g.

haue plenty; and he that watereth, shall also haue raine, Prou. 11. 24.

He that stoppeth his eare at the crying of the poore, hee shall cry, and not bee heard, Prou. 11. 13.

He that giueth vnto the poore, shall not lacke; but he that hideth his eyes (shall haue) many desires, Prou. 28. 27. A. 11. 19. o. Rom. 15. 15. 1. Cor. 8. 1, 2, 3, &c. 2. Cor. 9. 2. &c. 5. Conf. Helv. 2. c. 23, 28, 29. Sax. ar. 21. Wittemb. c. 18.

^a Deut. 15. 17.

^b Pro. 5. 15. 16.

^c Eccle. 11. 1. 2.

^d Math. 5. 42.

^e &c. 6. 2. 3. &c.

^f Luk. 6. 30, &c.

^g Rom. 12. 13.

^h 1. Cor. 16. 2.

ⁱ Eccl. 11. 1.

The liberall

person shall

The aduersaries vnto this truth.

Of strange minds, therefore and impious are

First the Anabaptists, which would haue no man either to giue, or receiue: For all things in their opinion should be eommon (as afore also hath bin said), and none among them be either poore to receiue, or wealthy to minister any almes^a.

Secondly, the hypocriticall sectaries, who are bountifull on-ly to those which side with them. Such were first the Publicans in our Sauour his daies^b, and after them the Manichies, who would minister neither bread, nor water vnto any hungry, and pyning begger, vnlesse he were a Manichean^c.

And such are the Family of Love; who say they are not bound to giue almes but to their owne sect: and if they doe, they giue the same to the deuill.

^a Bale mist, of

Iniqu. p. 53.

^b Mat. 5. 46. 47

^c Homini mendico esuri-

enti, nisi Ma-

nichaeus sit

panē aut a-

quam non

porrigunt

Manich. D. Au-

de Mor. N. anic-

l. 2.

^d Displ. H. 7. b.

39. Article.

Of a Christian mans oath.

As wee confesse that 1. vaine, and rash swearing is for-
bidden.

bidden Christian men, by our Lord Iesus Christ, and Iames his Apostle: So we iudge that 2. Christian religion doth not prohibit, but that a man may sweare, when the magistrate requireth, in a cause of faith, and charity; so it be done according to the Prophets teaching, iustice, iudgement, and truth.

The Propositions.

1. We may not sweare vainely, and rashly.
2. A lawfull oath may be giuen, and taken; according to the word of God in iustice, iudgement, and truth.

i. Proposition.

We may not sweare vainely, and rashly.

The prooffe from Gods word.

THe better to auoide vaine, and rash oathes, and swearing; it is good to haue in remembrance that which is sayd by our Sauour Christ, and his Apostle Iames.

Our Sauour faith, sweare not at all, neither by heauen, for it is the throne of God, nor by the earth, for it is his footstoole, nor by I-rusalem, for it is the city of the great King; nor by thine head, because thou canst not make one haire, white or blacke: but let your communication be, yea yea, nay nay^a.

^aMach. 5. 34.
^bIames 5. 12.
^cConf. Helv.
^dc. 5. Basil. ar. fall into condemnation^b.
11. So the Apostle S. Iames, before all things, my brethren (saith he) (sweare not, either by the heauen, or by the earth, or by any other oath, but let your yea be yea, and your nay nay, least ye

All Churches doe, and some in their publike writings condemn vaine, rash, and idle oathes^c.

Adversaries unto this truth.

This

This declareth many sorts of men to be very impious, as The Wantons, which for pleasure, and the couetous worldlings, who for gaine, and profit, blush not to take the name of God in vaine, by idle, rash, and vsuall oathes. Next the Basilidians^a, Helchisaias^b, Priscillianites^c, and Family of Loue^d, who for ease, and to auoide trouble, and persecution dread not to sweare, and forswear themselves.

Thirdly, the papists; whose common guile is to sweare, either by Saints, or Idols, or by God and creatures together^e.

Fourthly, the Puritanes who vse to sweare, though not by God, &c. yet, as wickedly vsing horrible imprecations, as I renounce God, God damne me, or, as Hackets manner was, God confound me^f.

Lastly, the Banisterians who deeme it Hypocrisie for one Christian to reprocue another for common, and rash swearing; which are but Trifles in their opinions.

^a Philast.
^b Euseb. ex
Ouid. l. 8 c. 38.
^c Bullin. con-
tra Anachapl.
^d 2 c. 4.
^e Ramseis con
^f Pet. de lota
Meth conf. p.
40, 2.
^g Conspir. ser,
pretend refer,
p. 50.
^h vnfold of
Basil. errors.

2. Proposition.

A lawfull Oath may be giuen, and taken, according to the word of God, in iustice, iudgement and truth.

The prooffe from Gods word.

The truth of this doctrine appeareth plentifully in the holy Scriptures. For in the same there bee both commandements that we must, and may; and formes prescribed how wee shall sweare.

For the first: Thou shalt feare the L. thy God, and serue him; And shalt sweare by his name, saith *Moses*; Againe, thou shalt sweare, the Lord liueth, and thou shalt cleaue vnto him and shalt sweare by his Name^b.

And touching the other, sweare may we not, eyther by Be-^a al^c; or by strange Gods^d; or by the Lord, and by *Melchom* (that is by Idols^e); or by any creatures^f.

But our Oathes must bee made in the name of the Lord^g; as the Lord liueth^h; and all is to be done in truth, iudgement

Gg

and

^a Deut. 6. 13.
^b 32. 11.
^c 1b. 10. 10.
^d c. Ierem. 12. 16
^e Iosh 27. 7.
^f Zeqb. 1. 7.
^g Math. 5. 34.
^h Deut. 6. 13.
ⁱ 1er. 12. 16.

and righteousness^a; and when the magistrate calleth vs thereunto^b.

All Churches ioyne with vs in this assertion, and some testifie the same in their publike writings^c.

The errors and aduersaries vnto this truth.

Many be the aduersaries one way or other, crosing this truth. For,

1. Some condemne all swearing, as did the Essenes^a, who deeme all swearing as bad as forswearing^b; and doe the Anabaptists, which will not sweare, albeit thereby both the glory of God may bee much promoted, And the Church of Christ, or Common-weale, furthered^b.

2. Others condemne some kind of Oathes, and will not sweare, though vrged by the magistrate, but when themselves thinke good. So the Papists, no man (say they) ought to take an Oath to accuse a Catholike (a Papist) for his religion^c; and such as by Oathes accuse Catholikes (that is Papist) are damned^d.

So the Puritanes, oftentimes eyther will take none oath at all when it is ministred vnto them by authority, if it may turne to the molestation of their Brethren^e, or if they sweare (finding their testimony will be hurtfull to their cause) they will not deliuer their minds after they be sworne^f.

3. Others, hauing taken the Oath do fouly abuse the same as the Knights of the post, like the Turkish Sciti, & Chagi^g, who for a Duckett will take a thousand false Oathes afore the magistrate; as also the Iesuites, who in swearing (which is little better then forswearing) doe *vis sciencia*, that is cunning, and equiuocations^h; as also doe they, who conscienceably, and religiously keepe not their faith, such are the forenamed Papists. For (say they) An Oath taken for the furtherance of false religion (as they take the profession of all Protestants to beeⁱ) bindeth not^k. Againe, Faith is not to bee kept with Heretickes^l. Which assertion little differeth from the opinion of some Puritants, who teach, that promise (or Faith) is not

^a 1 Jer. 4. 2.
^b Exod. 22. 8.
^c 1 Kin. 8. 3. 1.
^d Conf. Helv.
^e 1. 2. 1. 6. & 1. 2. 30.
^f Gal. 2. 40.
^g Basil. ar. 1. sect. 1.
^h Aug. 1. 1. 16.

^a Fard. of fashions 2. part.
^b Conf. Basil. ar. 1. 1. sect. 1.
^c Test. Rhem. an Act. 13. 17.
^d Ibid.
^e Hook. of eccles. pol. praf.
^f D. Surcliffe an. to Iob. Throck. p. 46 b.
^g Pol. of the Turk. emp. c. 24. p. 74.
^h Quodlib. p. 34. 68. Garners arraigne. 1 Test. Rhem. an Act. 20. 12.
ⁱ Iuramentū propter falsam religionē prestitum non obligat. Nap. Fickler de iure magistr. p. 11.
^k Conc. Constantin.

to be kept, when (as perhaps by the not erecting of Presbyteries in every parish) Gods honour, and preaching of his word, is hindred.

Subjects be discharged from their Oath of allegiance, and may gather forces against their Iudge Soueraigne, if he enterprife any thing to the hurt of his Realme, or of the (Romish) religion, was a determination of the Sorbonistes in a certaine conventicle of theists at Paris. And that magistrates, by their subjects, may be brought vnder to obedience of Lawes, was a conclusion of certaine Scottish ministers in a private Conventicle of Edinburgh.

Seditiosi non sunt qui resistunt principibus politicis, aut ecclesiasticis statum perturbantibus. Nam qui resistit Principi, seditiosus non est, sed seditionem tollit. saith a Frenchman: yea (saith an Englishman,) whose works by T. C. are highly approoued, and commended, *Hunc tollant vel pacifice, vel cum bello, qui ea potestate donati sunt, ut regni Ephori, vel omnium ordinum conventus publicus* : Subjects may not respect their oathes made vnto such Princes, which trouble the state of the Church, or Commonwealth.

Finally, whatsoever Princes be (good, or bad) if they bee Women (say some,) oathes of allegiance then are not to bee kept. Their words be these.

First, (aswell the States of the kingdome, as the common people) They ought to remooue from honour, and authoritie that monster in nature: so call I woman in the habit of man, yea a woman against nature raiging aboue man. Secondly, if any presume to defend that impietie, they ought not to feare, first to pronounce, and then after to execute against them (that is to say against women gouernours) the sentence of death. If any man be afraid to violate the oath of obedience, which they haue made to such monsters, let them be most assuredly perswaded, that as the beginning of their oathes, proceeding from ignorance, was sinne: so is the obstinate purpose to keepe the same, nothing but plaine rebellion against God.

Lastly of all, whereas euery minister of the word, and Sacraments at his ordination doth sweare to obey his Diocesan in

G g 2

all

^m Genera an.

Math. 2. 12.

One of them

hath delin-

red that if the

Princee doe

hinder the

building of

the Church,

the people

may by force

of armes resist

him An. to

the Abstract.

p. 94.

^m Mercur. Gal.

lobelg. l. 2. p.

89.

^o Buchanan.

re. Scotie. l.

17. p. 102. b.

^p Euseb. Phil.

ladelph. dial 2

p. 37.

^q Dud. Fen. S.

Theol. 3. c. 13.

^r Against the

regim. of wo-

men. 2. blas. p.

53. b.

all lawfull matters, certaine Gentlemen of the Puritan fac-
tion, writ thus vnto the Bishops of the Church of England, and
printed the same, vi. The Canon law is vtterly void within the
realme; and therefore your Oath of Canonical obedience is
of no force, and all your Canonall admonitions not worthe a
rush.

D. Hiler. contra Constantium August.
Non recipie mendacium veritatem patitur religio impietatem.
The truth admits no lie; neither can religion abide impietie.

1. Tim. i. v. 17.

Vnto the king euertlasting, immortall, inuisible, vnto
God onely wise (be) honour, (and) glory for
euer, and euer, Amen.

Printed at London, in the Church of Commons.

F I N I S.

[Faint, mostly illegible text, likely bleed-through from the reverse side of the page.]

The Ratification

This book of Articles before presented,
 againe approved, and allowed by the
 & executed within the realm, by the affa-
 & consent of our Sovereigne Lady Elizabeth
 by the grace of god of England France
 & Ireland Defender of the faith &c.
 Articles were deliberately read, and con-
 firmed by the subscription of the Lord of the Treas-
 urer and Bishopp of the upper Church
 and by the subscription of the whole Council
 in the next house in their Convention.
 Jan 1571

ANALYTIC LOGIC
IN EPISTOLAM
PAULI APOSTOLI
AD GALATAS.

Authore

E 6-58

D. ROBERTO ROLLOCO
Scoto, Ministro Jesu Christi, &
Rectore Academiz Edin-
burgensis.



LONDINI,
Excudebat FELIX KINGSTONUS,
Impensis Edmundi Weaver.
c1o 1o c11.

४२-४-अ

D. ROBERTS



781:98

615 1/2
Proprietor Edmund J. West.
 Incorporated Felix Kingston,

EXIMIO VIRO
ET AMICO SUO SUM-
ME DILIGENDO ET OB-

*servando Gulielmo Scoto ab Elia, & filio
S. & Q. per Christum, duo & singuli*
EST Iesum Christum unicum salutis humanæ fun-
damentum esse, in quo nos in peccatis &
offensa mortui iustitiam & vitam recupera-
mus, luculenter testatur Apostolus, dum
predicat eum factum esse nobis à Deo sapientiam, iusti-
tiam, sanctificationem & redemptionem; eoque profite-
nti se inter Corinthios nihil scire decrevisse nisi Iesum
Christum, eumque crucifixum & alibi resurrectum cog-
nitionis ipsius tanti facit ut ejus causa omnibus seipsum
multaverit, eaque ut Christum crucifixum propter co-
ritibus duxerit. Hæc fundamentum Satanas, verus ille &
astutus salutis nostræ hostis, omni ratione semper con-
vellere conatus est: primùm quidem per obstinatos il-
los & contumaces Judæos, contra quos disputat Paulus
in celeberrima illa ad Romanos epistola, qui nescientes
per lapsum deperditum esse omnem naturæ sanctitatem
& bonitatem, nulloque miserie suæ sensu affecti, pro
Christo ipsiusque merito sustinuerunt bona & iusta na-
turæ opera, quibus solis ea in vim tribuerunt ut nos co-
ram Deo justificent & salutem mercantur. Deinde cum
hæc ratio (utpote æquior quam ut claresceret jam
Evangelii luce regno Christi multum incommodare
posset) minus proficeret, alia, & ea quidem occultiore
via, grassatus est per eos Judæorum qui fidei Christi-

EPISTOLA DEDICATORIA.

nam in speciem amplexi, legis se zelo regeri simulabant. Hi solo Christo non contenti cum eo legem & naturæ opera, in negotio salutis & justificationis humanæ, conjunxerunt. Quorum vestigiis etiamnum insistentes Pontifici, pro natura ex parte bona & sancta pugnant adversus Christum solum; & partiuntur quasi justificationem & salutem humanam inter Christum gratiamque Dei, & naturæ vires & opera. Adversus hoc hominum genus ex professo videtur Apostolus disputare in hac ad Galatas epistola, in qua semper inculcat nullo modo simul consistere posse in opere salutis humanæ gratiam & naturam, Christi mortem sive merita & opera legis; & cum qui naturam, vel naturæ partem aliquā, associat gratiæ, gratiam planè destruere, quæ vel sola est vel nulla uti cum dicit; Ex fide Christi nos justificari & non ex operibus legis. Si per legem est justitia Christum sine causa mortuum esse; & Dei gratiam (quæ tota est in Christo, ejusque passione) abrogari: eos qui legis opera cum Christo conjungunt fascinosos esse ut veritati non obsequantur: legem non esse ex fide (hoc est, legi cum fide, utpote cum ea planè pugnante, convenire nullo modo posse) hereditatem si ex lege est non jam esse ex promissione: conclusisse Scripturam omnia sub peccatum ut promissio ex fide Jesu Christi daretur credentibus filium Dei factum esse legi obnoxium, ut eos qui legi erant obnoxii, redimeret: inanes factos esse Christi quicumque per legem justificantur; & à gratia excidisse: in sola cruce Domini nostri Jesu Christi gloriandum esse, & hujus generis alia permulta, quæ hanc epistolam legenti passim occurrunt, quibus clariora & illustriora testimonia adversus blasphemiam Pontificiorum de justificatione hominis coram Deo sententiam quis desideret? Itaque hanc epistolam cum vidisset felicis memorie D. Roslocus imprimis utilem ad unicū illud salutis fundamentum stabilendum, veram de hominis justificatione doctrinam confirmandam, & discipulorum suorum animos adversus nefandum illum adversarium suū de summo illo & imprimis necessario religionis capite errorem

EPISTOLA DEDICATORIA.

forem munificens, suscepit, non tam prælegendam, quam *Analyſi* logica in ſcholis noſtris Edinburgenſis illuſtrandamque, eſſi brevis ſit & ſuccincta, aded tamen plana eſt ac perſpicua, Apoſtoli mentem ubique tam clare aperiens, ut non oſcitant lectori juſti commentarii vicem ſupplere poſſit. Hanc ego *Analyſin*, licet ſeriùs fortasſe quàm oportuit abſolutam, pro multitudine tamen occupationum mearum maturatam, offeſo nunc tibi, vir eximie, non meo, ſed *Rolloci* nomine, qui prope rantem jam deſideratiſſimam illam *anſuon* expectans, tibi conſecrari, & ſub tuis auſpiciis prodire voluit omnia opuscula, quibus ipſe in ſumma corporis ægitudine extremam manum imponere, & lucis uſuram impendero non potuit. Cum enim ingentem beneficiorum cumulum in eum congeſſiſſes, parem tantis meritis gratiam rependere ſe non poſſe profeſſus; quod ſolum potuit, animi gratitudinem teſtatus eſt, beneficentiã tuã omnium ſeculorum memoriz commendatã. Itaque nominatim ſingulis hiſce opusculis ſolemnia hæc dedicationis verba Teſtamento præſcribi mandavit, [GUILIELMO SCOTO IN PERPËTUUM TESTIMONIUM AMICITIÆ NOSTRÆ DEDICO CONSECRARE.] Hoc autem munuſculum eſſi tuis in *Rollocum* meritis hauquaquam reſpondeat, ſcio tamen tibi fore gratiſſimum, ut qui omnia à tam eximio Dei organo profeſſa magni facere & in ſummo pretio habere ſolitus ſis, & nunquam deſliteris operum *Rolloci* editionem (tum vivo, tum vita functo auctore) urgere, ut ſiquid utilitatis ad Eccleſiam Dei ex *Rolloci* laboribus, præſertim autem hiſce poſtremis, pervenerit, illud tibi magna ex parte acceptum ſit ferendum. Vale: Edinburgi, Idibus Julii 1602.

HENRICVS CHARTERIS.

EPISTOLÆ PAULI AD Galatas Argumentum.

Galatas tradunt historici ex Gallis oriundos, qui cum tanta multitudine abundarent ut eos regio capere non posset, multa hominum millia ad novas sedes querendas emiserunt, quorum alii in Italiam, alii in Pannoniam, & inde in Græciam & Thacedoniam irruerunt. Hi cum diu incertis sedibus vagati essent, tandem eam Asiæ minoris partem occuparunt quæ Bithyniam & Cappadociam interfacet, quæ regio deinceps ab ipsis Galatia & Gallogræcia cognominata est. Tanta autem potentia olim floruerunt ut magna pars Asiæ minoris illis esset tributaria, donec à Cn. Manlio Consule Romano præsido victi & subacti in Romanorum ditionem concessissent. Fuerunt verò Galatæ ab ipso Paulo instituti in purâ & sincera Evangelii doctrina, in qua etiam aliquantum profecerant; verum post discessum Pauli statim subreperunt pseudoapostoli quidam ex Judæis, qui Evangelii sinceritatem pervertentes persuaserant Galatibus cum Christo coniungendam esse legis Mosaicæ observationem, & docebant non posse ipsos servari per Christum nisi etiam circumciderentur & legis iugum subirent: interea conati sunt elevare auctoritatem Pauli, Apostoli ius ac dignitatem ei detrabentes; ut doctrina ipsius eò magis apud Galatas vilesceret. Audita hac Galatarum defectione Paulus hanc ad ipsos epistolam scripsit, qua & auctoritatem Apostolatus sui adversus pseudoapostolos asserit, & veram doctrinam de justificatione & salute per solum Christum exclusis operibus legis acquirenda confirmat, & Galatas ob defectionem acerrimè objurgat. Sunt autem epistola hujus partes omninò quatuor: prima est salutatio adversum 6. capitis primi: secunda est apologia & defensio Apostolatus

M V T . AD GALATAS.

apostolatus sui, à vers. 6. capitis primi ad vers. 19. capitis
 secundis: tertia est ipsa doctrina, à vers. 19. capitis secundis
 ad vers. 21. capitis sexti: quarta est conclusio ad finem epi-
 stola. Apologiam orditur à reprehensione inconstantia &
 vanitatis Galatarum, & execrationis pseudoapostolorum,
 qui defectionis illius & inconstantia erant authores, à
 vers. 6. cap. primi ad versum 12. cap. ejusdem. Tum ad A-
 postolatuum suum asserendum & vindicandum à calumniis
 adversariorum, qui ipsum in dubium vocarunt: & ut clare
 constet se hominum ministerio non vocatum, nec ab homine
 edoctum esse, sed per revelationem Jesu Christi, historiam
 contexuit vita sue antea, primum in Judaismo ad V. 19.
 cap. 1. deinde in Christianismo ad V. 19. capitis secundis.
 Doctrina partim est, de justificatione hominis sine justifi-
 cationis modo, partim parnetica est & moralis. Ad do-
 ctrinam de modo justificationis transit capitis secundis vers.
 15. & priori parte vers. 16. In altera parte vers. 16. propo-
 sitio est instituta doctrina, Non justificari hominem ex ope-
 ribus legis: ubi intelligenda est affirmativa propositio ne-
 gativa huic contraria, justificari hominem per Christum,
 sive per fidem Jesu Christi, cujus bis mentio facta est eodem
 illo versu. Ad hujus propositionis confirmationem accedit
 vers. 21. capitis secundis, & vicissim pluribus argumentis,
 ad versum 25. capitis tertii, nunc quidem confirmat justiti-
 am per fidem, nunc verò refutat justitiam ex operibus.
 Nam versu 21. capitis secundis refutat justitiam ex operi-
 bus, V. 6. capitis tertii & deinceps usq. ad V. 10. duobus ar-
 gumentis confirmat justitiam ex fide, V. 10. & deinceps re-
 futat rursus justitiam ex operibus. Hanc disputationem dua-
 bus digressionibus interruptit, quarum priore occupat ar-
 gumentum adversariorum contra propositionem institutâ,
 eique respondet, à vers. 17. capitis secundis ad vers. 21. Po-
 steriore autem ex indignatione egreditur in vehementem
 reprehensionem defectionis Galatarum, à versu 1. capitis
 tertii ad vers. 6. A vers. autem 19. capitis tertii ad vers. 7.
 capitis quinti demonstrat duas propositiones, principali illi
 propositioni de justificatione per fidem, affines: prima est le-
 gem nō abrogare promissionem, quam pertrahat à vers. 19.
 capitis

EPISTOLAE ARGUMENTVM

capitis tertii ad vers. 23. capitis ejusdem: secunda est vo-
niente fide legem non amplius esse paedagogum; vel, quod
idem est, non non amplius esse sub lege, sed legem nobis quo-
dammodo esse abrogatam. Hanc propositionem fuisse ostendit
à versu 23. capitis tertii ad vers. 7. capitis quinti. Oñendit
autem eam dissimili cōditione Judeorum ante Christi ad-
ventum & post ejus adventum, sub finem capitis tertii.
Hanc dissimilem conditionem primum illustrat similitudi-
ne conditionis heredis, à 1. versu capitis quarti ad vers. 8.
Deinde eandem illam dissimilem conditionem docet per fi-
guram quandam ex ipsa lege desumptam; inde concludens
nos non esse sub lege, sed sub gratia, à vers. 19. cap. quarti ad
caput quintum. Capite quinto ex doctrina illa de legis ab-
rogatione infert exhortationem ad perseverantiam in li-
bertate, in qua exhortatione immoratur ad vers. 7. Et hæc
quoque tractatio digressionibus aliquot est interrupta: pri-
ma est in reprehensionem Apostasia Galatarum, qualis fuit
etiam cap. 1. vers. 6. & deinceps, & cap. 3. vers. 1. & dein-
ceps: qualis etiam habetur capite quinto, à versu 7. ad 13.
(nam in hac epistolata frequens est in reprehensionibus,
ut incertum videri possit magisne ex insinuito doceat an
reprehendat) hæc digressio est à vers. 8. capitis quarti ad
vers. 12. Altera est qua hortatur Galatas ad mutuum erga
se amorem, à vers. 12. ejusdem capitis ad vers. 19. Doctri-
nam hanc de modo justificationis sequitur doctrina para-
netica de Christianis moribus, qua primum generalis est à
vers. 13. cap. quinti ad vers. 26. capitis ejusdem: deinde
specialis, à versu 26. cap. quinti ad vers. 11. capitis sexti:
quo loco conclusio est epistolæ, in qua ad derogandum pseu-
doapostolorum fucum & Galatarum animos à falsa ipso-
rum doctrina avocandas, instituta comparatione de-
pingit ante oculos Galatarum pseudoaposto-
lorum ingentiam & suum, ad finem capi-
tis simul & epistolæ hujus.

ANALYSIS LOGICA IN EPISTOLAM

Pauli ad Galatas.

ANALYSIS CAP. I.

ARGUMENTUM.

Huius capituli tres sunt partes. In prima parte est salutatio ad verbum sextum. In secunda parte assertionem Apostolatus sui aggreditur, reprehendendo Galatarum inconstantiam, cuiusque auctores pseudoapostolos ex-
crando ad verbum 13. In tertia parte ad Apostolatum suum asserendum historiam vite sue antea contextit, in qua persistit ad verbum 15. cap. 2.

Paulus Apostolus (non ab hominibus, neque per hominem, sed per Jesum Christum, ac Deum Patrem qui suscitavit eum ex mortuis)

1 Quique mecum sunt omnes fratres, Ecclesiis Galatia:

2 Gratia vobis & pax à Deo Patre & Domino nostro Jesu Christo:

3 Qui dedit semetipsum pro peccatis nostris, ut eximeret nos ex presenti seculo malo, secundum voluntatem Dei & Patris nostri:

4 Cui sit gloria in secula seculorum. Amen.

Paulus] Salutatio, in qua consideramus primam personas salutantes, deinde personas salutas, postremo bona quæ à personis salutantibus optantur salutatis. Persona salutans prima est Paulus: cuius nomini adjectum est epitheton officii Apostolatus.

Non ab hominibus] Egreditur in descriptionem quandam Apostolatus sui in eum finem ut ipsum vindicet à contumelia adversariorum, qui Apostolatum Pauli in

conditionem vocatum. Descriptio est Apostolatus ipsius
 a causis suis; causæ sunt Jesus Christus, & Deus pater:
 Explicantur causæ Apostolatus Pauli verè a causis di-
 versis, & his quæ causæ non sunt, sive quod idem est, expli-
 cantur causæ veræ eæ *per* & remotionem eorum quæ
 non sunt causæ. Sunt autem eæ homines nimirum *sed*
 & nudi: nam Jesus Christus etiam homo est, sed non ho-
 mo tantum. Hominem arceat ab Apostolatu suo duplici
 respectu, primum arceat eum ab Apostolatu suo, ut pri-
 mum efficientem & auctorem. *Non ab hominibus*, inquit,
 nempe ut primis authoribus Apostolatus mei. Primi
 auctores Apostolatus, & omnino vocationis cujusque
 sunt, qui primi mittunt aliquem in vocationem, & se-
 gregant quasi hominem mittendum ex aliorum homi-
 num numero, eumque instruunt mandatis, ac reddunt
 functioni aptum: verbi gratia, Deus non tantum Aposto-
 lorum, sed & omnium in Ecclesia sua verè ministrorum
 primus autor est, quis ipse est qui solus segregat eos à
 reliquorum hominum numero, & satis instructos donis
 mittit ad officium quodvis obeundum in Ecclesia sua:
 Estque hæc prima pars vocationis nempe missio à primo
 auctore profecta. De hac prima parte vide Rom. 12. 6. 7.
 Habentes, inquit, diversa dona pro gratia quæ vobis data
 est, sive Prophetiam, sive ministerium, &c. Ergo prima
 pars vocationis consistit in dono & mensura gratiæ, quæ
 data est unicuique: De hac quoque prima vocationis parte
 vide 1. Cor. 12. 18. Et alios quidem constituit Deus in Ec-
 clesia, primis Apostolos, deinde Prophetas, tertio Docto-
 res, Vide etiam de hac prima parte vocationis, Eph. 4. 11.
 Dedit alios quidem Apostolos, alios Prophetas, alios Evan-
 gelistas, alios autem Pastores & Doctores. De hac quoque
 vocationis parte prima vide Act. 1. 24. Et præcantes dixe-
 runt, tu Domine qui corda omnium nostri ostende utrum
 ex his duobus elegeris. Act. 6. 3. Displicite ergo fratres ex
 vobis, &c. vide quoque 1. Tim. 3. 2. Oportet Episcopum ir-
 reprehensum esse: & Tit. 1. 7. Oportet Episcopum incul-
 patum esse, &c. Prima enim pars vocationis, & prima
 quasi missio Dei, consistit in donis quibus instructum ho-
 minem

minis & propter quod datus est ministeriis ad
functionem aliquam in Ecclesia. Ita ordinatio. Donis
Ista ordinatio concessa non fuit etiam hodie, ut
segregat homines ad ministerium suum, quia olim in
primis ecclesia dedit donis extra ordinem, clari voca
Apostolos suos segregavit, ut de Pauli, & Barnabae segre
gatione legimus Act. 13. 2. Segregate mihi Barnabam &
Saulum operi, ad quod eos advocavi. Est igitur prima
hæc vocationis pars communis omnibus ministris in
Ecclesia Dei.

Neque per hominem] Atque deinde hominem ab A
postolatu suo, tanquam Apostolatus & vocationis mi
nistrum, vel causam administrans. Estque hoc præro
gativa muneris Apostolici, quod cum ordinari in Eccle
sia Pastores vocationem habeant suam aliqua ex parte
per homines, hominumque ministerium; Apostoli non
fuerunt ad functionem suam per hominum ministerium
admissi, siue ordinati, sed per eundem illum Christum
qui vocationis ipsorum autor primus extiterat. Quare
Apostolorum vocatio tota fuit à Deo, neque subiecta
fuit ordinariæ, & receptæ consuetudini in instituendis
Ecclesie ministris.

Sed per Jesum Christum] In descriptione Apostolatus
sui designat potissimum causam quasi ministram, quia de
ea controversia fuit maximè. Nam hoc peculiare fuit
Christi Apostolis, non quidem quod à Deo tanquam
primo vocationis auctore fuerint (hoc enim Apostolis
commune est cum omnibus in Ecclesia verè ministris)
sed quod per Deum fuerint, hoc est, quod ordinatio quasi
eorum, & ut loquantur, inauguratio, siue ad vocationem
admissio per ipsum Deum, à quo primum fuerunt missi,
extiterit. Neque enim alium habuerunt missionis sue
authorem, aliumve ordinationis sue ministrum: vo
rum ordinatio eorum, ut sic dicam, extraordinaria fuit &
à Deo immediate: unde dicuntur Apostoli, & ante eos
Prophetæ, à Deo *spiritu* & immediate vocati esse: quia
nimirum per Deum tanquam ministrum vocationis sue,
non per hominem vocati sunt. In vocatione igitur Apo
stolorum,